General Note Book V.

Richard B. Gregg

Barobrag, Kotgarh, Simla Hills
India.

Begun Jan 12, 1927.

Books p 148

3 modern Seers
Mrs H Ellis
Stanley Paul - Smith

How may I best conquer the body? By making it to my will? By imposing an external force on it (or rather a concept of such action?) No. We conquer an enemy best by loving him, by serving him most truly, by persuading him of our love. Therefore I will conquer my appetites & the different senses best by helping them to function most fully, thereby for them to realize in resulting health the necessity for mutual forbearance & service of the whole, instead of each appetite & sense or organ for itself & its own satisfaction. I intellectually must realize the unity of body & soul & mind & somehow get each sense & part of my body to realize it also. Give each a chance to function, but in the service of the whole. No suppressions.

Depart, leave, love, and then return
before me!

The word Sufi means literally "One at peace with oneself and with God".

Quotations from Sufis: —

"There is a true church wherever one hand meets another helpfully, and that is the only holy or mother church which ever was, or ever shall be".

Jami says:

"Though in this world a hundred tasks
thou triest,
'Tis love alone which from thyself
will save thee.
Even from earthly love thy face
avert not,
Since to the Real it may serve to
raise thee
---- If thy steps be strangers to
love's pathway,

Depart, learn, love, and then return
before me!
For, shouldst thou fear to drink wine from
Form's flagon,
Thou canst not drain the draughts of Ideal,
But yet beware! Be not by Form belated;
Strive rather with all speed the bridge
to traverse,
If to the bourne thou fain wouldst
bear thy baggage
Upon the bridge let not thy footsteps
linger —

"Made quiet by the power
Of harmony, and the deep power of joy
Sees into the heart of things."

Hafiz says: "The ascetic was proud,
and deflected from the path. The Sufi,

humble and hopeful, reached the goal".

Rabea-Basari said: "O God! if I worship thee for fear of Hell, send me to Hell; and if I worship thee in hope of Paradise, withhold Paradise from me; but if I worship thee for Thine own sake, then withhold not from me the Eternal Beauty".

Romain Rolland "My Best Friend - Shakespeare" (Modern Review, Calcutta Dec 1926)

"But the unique benefit of the study of Shakespeare is ~~that~~ we may taste therein the rare virtues which seem to be unnecessary to us today - the gift of universal sympathy, of profound humanity, which makes one live the life of others like ones own life, ... Today ... not a single eye surveys the tempest as a whole. Not a single heart embraces the agony, the terror and the conflicting passions of those waves which buffet against one another, of those boats which smash one another, of those shipwrecks on which the oceanic abysses open to cover again! Each remains walled up in one's-self and with ones own things. That is why we feel in reopening a volume of Shakespeare, a relief and a deliverance. ---

"What a great fraternal soul surcharged with all the joys and sorrows of the universe! Not only does Shakespeare give himself up passionately to youth, to love, to the burning sweetness of spring intoxications, — Juliet and Miranda, Perdita and Imogen —. Not only is he like the friends who efface themselves in the hours of suffering, professing the opinion of the old Lord Lafeu that 'excessive grief is the enemy of those who live.' (All's Well I, i). But Shakespeare remains moreover faithful and affectionate to them in order to share the burden of their errors, miseries and crimes. Having wept over the death of Desdemona, Shakespeare has tears also for her murderer who is more pitiable. Shakespeare feels intimate with the most miserable and he never turns away from even the midst of beings; they are human like us, they have eyes, the senses, the affections, the passions, like us, they bleed like us, they laugh and weep and die like us. ... "The intelligence and the heart of Shakespeare unite in the common desire of penetrating the human souls. His sense of justice completes itself with a sense of love. ... The creative spirit of Shakespeare works in this manner; without effort he places himself in the heart of each personality, he vests himself with his thought, his form and his petty universe; thus Shakespeare rarely examines his personalities from the outside. .... It is marvelous to watch how, before misery and death, the large heart of the Poet divests itself of all pride, rancour and egoistic passions in order to embrace in his immense compassion all those who suffer, — enemies, rivals — no matter who it was — brothers in suffering. --- "This common compassion is like a bridge flung over the chasm that separates the individual from the class. This compassion brings together the hands of the rich and the poor, of the master and the servant. Shakespeare classes himself politically ~~[illegible]~~ rather with the aristocrats detesting the mob. .... Yet the heart of Shakespeare has feelings of delicate tenderness for the humble, and he often lends to them this refinement of sensibility. Amidst all the eloquent discourses of great personalities of Rome in the Capitol, who was the single soul to weep over the corpse of the murdered Caesar? An unknown slave, a servant of Octavius --- (Julius Caesar, III, i). Who dared to defend Gloucester tortured by Regan? A servant who drew his sword against his own master; and other servants helped the old blind man and dressed his bleeding face (King Lear III, 7). Hamlet was protected from the hatred of the King by the love of the common people whose idol he was. (Hamlet IV, 3).

--- But it was in King Lear (III, iv) that the Divine Mercy finds its profoundest expression. The old tyrant mad with pride and egoism, begins to feel the suffering of others at the first stroke of misfortune. In the tempest which rages on the desert plain he pities his own fool who shivers, and gradually he discovers the misery that is universal. ---

"This human tenderness which flows like a river all along the works of Shakespeare, is probably the only thing which distinguishes most of his works from the other dramatic creations of his age. This mercy is his special mark and almost a necessity with him; he cannot do without it. Even in themes which allow little scope for mercy, Shakespeare must make room for it. [Coriolanus, Portia daughter of Cato in Julius Caesar; ---" Even beyond mankind this mercy extends to Nature herself. [As You Like It, II, 1)

"But while we play our part in all scenes of joy and sorrow, while we help each soul to bear its cross, we are helped in return to bear ours. Edgar says (King Lear III, 6)

'When we our betters see bearing our woes,
We scarcely think our miseries our foes,
Who alone suffers suffers most in the mind
Leaving free things and happy shows behind,
But then the mind much sufferance doth overslip,
When grief hath mates and bearing fellowship'
"

All rancours fade away. The sights of injustice do not excite the desire for repaying it by a similar injustice."

Jan 13. It seems to me that Nietzsche was wrong in his contempt & scorn for certain weaknesses & failures & mistakes. Contempt & scorn are not qualities of the greatest men.

I fall down badly in holding rancour against those who I think have wronged or are wronging others. Also in holding aloof from them. Compare what Coomaraswamy says about Indian wives being faithful to & serving their husbands even tho the latter are unfaithful or brutal, etc. The Indian woman is so devoted to the ideal of wifehood that she wont let the failure of any particular man interfere with her carrying out her ideal. Why doesnt this also apply to cooperating with people who are doing wrong, or whose institutions or habits are wrong. For instance, with my staying with my own people in America, in spite of industrialism & capitalism? I think it does apply, but it was wise for me to have come away so as to learn the true nature of the evil. Now I can, — now that I understand the evil, I can refuse to cooperate with *it*, tho continuing to live in the midst of it & with the people who are its [illegible], perhaps don't understand it

Is this a good reason for temporary non-cooperation — ~~at~~ until you understand the evil? Cf. Sister Nivedita — with Book IV —)

Re my Permanent Stay

(Continued from Note Book IV. p. 16)

266. Might organize a Ford car boot polishing establishment in suburbs - moving from house to house; or a hot air drying window washing squad. Such a great amt of servant work is due to cleaning. Or a bed making flying squadron.

267. If I may, without presumption or irreverence, put it so, perhaps my coming to India was like Arjuna's shrinking from the fight in Gita. My duty, like his, was determined by my birth. ∴ go back to America & (fight) work - do duty without attachment. Coming to India has been an interlude like Krishna's argument in Gita. India has been my Krishna, industrialism my Kurukshetra. of H. Ford and fear

268. See in this note book pp. 39-40, 129, 9, 248, 249, 337

269. I might gather many good fairy books & stories of romance, & persuade kids to come & read at my house.

270. Science & math teaching courses are shaping up so that I could probably leave in summer of 1928.

271. To work in Calcutta a few months would give me chance for contact with Kshitimohan Babu.

272. Perhaps my most important work for next 2 1/2 yrs is to associate with people & books which will stimulate a heightened and deeper awareness or consciousness, a change in both kind & extent, toward the mystical. Might that be the most important part of all education in the West, so as to tide over the tendency to materialism. May America escape materialism's worst by reason of Einstein?

273. The language barrier very decidedly cuts down the amount of energy I can exercise in working.

274. To the extent that interest & living on money income is a mistake, it is wrong for me to continue long at Kotgarh. Weakening to myself, morally & physically.

275. Coming to Santiniketan (Feb 1926) I realize how *slight* are my informal contacts at Kotgarh, how lonely I am ~~at~~ in intellectual, aesthetic, & emotional ways. Partly it is because there are more people here, partly because they are more of my sort, & partly because they more speak & understand English. The last & first, especially the last I felt at Calcutta also.

276. Try to imagine Phyl in various situations, here in India, in U.S., with Browns, with D & B, Mary, Jim, Smiths, WPF, Andrews, Clem, I. E.D.G. etc. Also myself at same time with her. Also on farm E or W in U.S.

277. Certain *habitual* rhythms are *disturbed* by my change to India, - of times of food and sleep, of temperature changes. The whole temperature status is upset.

278. I *must* work outdoors for health's sake - perspiration & rapid elimination & exercise necessary to my body. Also sunshine.

280. Development of my soul requires more daily sharing with people of same language, & more affection & love, & less tension & repression à la S.

281. After soaking up some more eastern values, attitudes, metaphysic, or thought methods, perhaps I can get best Realization by returning home, as that will give me music, love, & have chance to concentrate & meditate, & perhaps my easiest road is via western

thought & feeling.

282. Re Phyl, what kind of ambitions has she for herself & for me?

283. Gain happiness by development of sense of power over self. Intellectual interest in planning the campaign vs habits, etc.

284. Remember Father Zosima's saying not to be afraid of people's sinning & to stay by them in spite of it.

285. When can I most fully do & act & live as I profess to believe?

286. As the report on Bilingualism shows, my continuing to teach science & math, at least to lower classes, in English is bad for the boys' minds & expression (cf p $\frac{80}{4}$ of Report).

287. Can I be truly a non-respecter of persons in U.S.A.?

288. How about affirming that I will support the Constitution of the U.S. (re its army & war clauses)? Would I don't have to do that in India before I could get a passport? If so hadn't I better find out from H.P. & council whether that is a part, & if so whether any can claim exemption on acct of conscience. Cf admission of Doukhobors & Mennonites.

289. In Malabar it would be like Santiniketan in respect to English, — many to share thoughts & feelings

290. In K, I couldn't, because of language, adopt a boy or two as Fred does in U.S.

291. The emotional atmosphere around Stokes is largely one of nervous tension, repression, anxiety, & a certain amount of divorce between thought & action. Cf Fred by contrast!

~~291~~

292. At K. the association & situation is generally such as to prevent true humility, self reliance, and love. So many servants &

293. Kabir says (Tagore's Trans. XL p.47)
"The home is the abiding place; in the home is reality; the home helps to attain Him who is real. So stay where you are, and all things shall come to you in time."

294. Phyl would be more contented probably than any U.S. girl with "low" standard of living.

295. Is my hesitation re Phyl like Amiel's, a psychological unwillingness to "lose my life", to surrender its individuality & lose it in that of another or in that of the race or of the community? If so it would seem to be due to an absence of humility & of faith & of real belief in the unity of all life. Real belief gives action. In order to save one's life one must lose it in some form.

cf p 129

296. In choosing an occupation, take one which I can carry on into old age, or which will easily lead into an old age occupation, via practice, acquaintance with people, etc.

297. Anchor Line. - Agents - Grahams Trading Co., Grahams Bldg, Fort, Bombay. B to Liverpool 3d class 1927 £30/

2d class £65 to Ly. 1927
Ellerman Line : agents Gladstone Wyllie & Co., Council House St., Calcutta.

Isthmian Line
Dollar Line } agents - Angus Co. Ltd
4 Clive Row, Calcutta

298. "Love and marriage are the forms under which life chiefly makes its demand upon the individual that he should be prepared to sacrifice his individuality."

299. Before I go home or go on here I must work out some fundamental valuations & my reasons for them. These will make the foundations for a fresh start & a sound & firm one. See p. 101 of the next note book —

No. VI. I must not go on a suburban basis of second-hand values.

300. If I am compelled to stay in India, I must try either to get married or adopt a boy. Also I must develop Italian lace & learn shorthand, for sake of two possible livelihoods in case Stokes should die or for any reason I should want or have to leave Kotgarh. I must get on an independent econ. basis.

301. Possible jobs in India. Beekeeping, teaching, poultry, stenography & sing, eye doctor, masseur & bone setter, dietetic expert, work for J. C. Bose, cow protection Assoc work, library work, clerk in book shop, assist at poultry farm in U.P., Ayur dispensary, public health development, malaria prevention (at Delhi college or elsewhere) private tutoring, personnel work, agent for import house in U.S.,

~~302.~~ agent for U.S. Dept of Agric, manager of a hotel, dairy work at a farm, male nurse in hospital.

~~302.~~

302. Possible jobs to return on: Ship steward, sailor, asst to purser, masseur + physical culturist on a round the world cruise, lecturer on Indian religion, life & culture on the travel innocent boat, stenographer from port to port, travel companion for some Indian princeling bound for America, taking English kiddies home, or American missionaries' kid back (or tutoring them also). Some stories or articles on India for U.S. journals (Asia, Geographic, Sat Evening Post, Colliers, Nation, New Republic, then Scribner). Companion for an invalid, companion for a corpse. Lecture on comparative civilizations on Round the World ~~cruise~~ student cruises. (there some doc. in Calcutta)

303. Possible jobs in U.S. or British Columbia:-

Teaching in boys school, tutor, personnel work, dietary adviser, masseur & bone setter, dairy hand, farm hand, bee work, for Clark, vegetable farming, male nurse in hospital, asst to a Dr., steward in a club or hotel, cook's asst, poultry farm asst, library work, clerk in book shop, clerk in law firm, farm mgr for H. Greeley, dietician for a sanitarium, private secy or stenographer.

[~~[illegible]~~ Temporary
elevator man, watchman, stenog, Asst in poultry at Wisconsin U. - specializing in disease research, advertising man for assoc. of vegetable truck gardeners (Florida, Calif, &) ~~bringing out~~ uses of vitamins & mineral salts; Ditto for a wheat flour mill. See Note Book II, p249.

304. Jobs for old age:- elevator man, library work, clerk in book shop, general clerical work of any sort, nurse or teacher for little children in one family.

305. Reasons for learning shorthand:- to provide temporary jobs to get home on; to provide temporary job in Brit Columbia or Australia in case I cannot return to U.S.; to provide a possible job in Simla ~~if~~ or other hill station if I have to leave Kotgarh by reason of death of Stokes or otherwise; to help Dhan Singh or his boys; to give me winter work in a U.S. village if I settle there; to ~~help~~ save my time in note taking & writing; to provide a city job as well as a country one; to render me more econ. independent either in India or elsewhere; through Dhan Singh to help hill boys to find occupations.

306. Phyg close to state of unified consciousness:

Spontaneity, joy, taking all people as they come, trust, ability to drop thinking.

307. What defect, faults or changes of condition would remove my hesitation re Phyl.? I mustn't do it only out of sense of duty. My promise was on ~~[illegible]~~ assumption of continuing love & desire. Yet cf. Dostoevsky's Idiot.

Differentiate between hesitations re Phyl, Mary & Bidy. Seems to be partly rational, partly matter of strength & ability to help (or not be a burden), partly of understanding, partly of sameness of compatibility of ideals, partly of manners, partly not knowing ||her well enough to be sure of her attitude & desires. Perhaps mainly this last.|| Her letters should help. Partly of fearing that attitude of her family & friends wd hurt her feelings.

308. To grow in love.

309. (a) International Cruise round the world.

Red Star Line, 1 Broadway, NYC

See also p 6 Book VI

(b) University Travel Assoc. Inc.

285 Madison Ave., NYC
Round world college cruise (Sept to May.

(c) Canadian Pacific Round World Cruise
C.P.S. Madison Ave at 44th St N.Y. City.

310. I must take myself as I am, partly caring for cities & partly for country, partly for reading & partly for hand work, partly for science partly for religion, partly for practice & partly for theory.

311. These might supply possible jobs homeward

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Quotations from A. Coomaraswamy on Nietzsche — (continued from Note Book IV. pp.   ).

"'Do what ye will': this doctrine is neither egotistic nor altruistic. Not egotistic, for to yield to all the promptings of the senses, to be the slave of caprice, is to be moulded by our environment, and the very reverse of far-willing: it is precisely himself the Superman may not spare. It is not altruistic, for where there is naught external to myself, there can be no altruism. The highest duty is that of self-realisation. 'Physician, heal thyself,' explains Nietzsche: 'Then wilt thou also heal thy patient. Let it be his best cure to see with his eyes him who maketh himself whole'.

this is nothing but the old doctrine of Chuang Tzu: 'The sages of old first got Tao for themselves, and then got it for others. Before you possess this yourself, what leisure have you to attend to the doings of wicked men? Cherish and preserve your own self, and all the rest will prosper of itself.' It reminds us also of Jesus: 'First cast out the mote from thine own eye'.

"The leaders of humanity have never been such as have acted from a sense of duty, in the ordinary sense of the word. Duty is but a means of playing safe for those who lack the Bestowing Virtue. The activity of genius is not an obedience to rules, but dedication of life: to what is commanded

Cf.
Buddha
Christ } on
Krishna
Duty

from within, even though it should appear to all others an evil. - - - -

" What constitutes the virtue of any action is the complete coordination of the actor. We should act according to our own nature and when that nature has developed to its fullest stature, then what is divine attains complete manifestation.

--- "This is the very prayer of Socrates, 'And may the outward and inward man be at one' - all else is hypocracy. The inferior man regulates his life by externals: inasmuch as he is constrained by desire for long life, reputation, riches, rank or offspring, he is not free. The superior man is of another sort., and of him it may be said with Chuang Tzu, 'that they live in accordance with their own nature. In the whole world they have no equals. They regulate their life by inward things.' ---

--"'The man of perfect virtue' (Superman), says Chuang Tzu again, 'in repose has no thoughts, no action in anxiety. He recognizes no right, nor wrong, nor good, nor bad. Within the Four Seas, when all profit — that is his pleasure; when all share — that is his repose. Men cling to him as children who have lost their mothers; they rally round him as wayfarers who have missed their road.' For his is the Bestowing Virtue. ---

--"The Bodhisattvas do not conider the ethics of their behavior. 'They have attained to spontaneity of action, because their discipline is in unison with the wisdom and activity of all Tathagatas'. ---

"Thus we shall never comprehend the selfishness which Nietzsche and other mystics praise, if we interpret it according to the lights of those who believe that all actions should be _praiseworthy_. The pattern of man's behaviour is not to be found in any code, but in the principles of the universe, which is continually revealing to us _its own nature_. Consider the lilies ---.

"There exists a voluptuousness that is not sensuality, a passion for power that is not self-assertion, and a selfishness that is more generous than any altruism. There are distinctions which Nietzsche himself is careful to insist upon." —.

To "feel it ones duty to do" something is the same as to desire it, 'identifying or making ones ~~desire~~ ~~by~~ in some larger entity (God, the State, the Church, principle, etc.). If we 'identify our self with the Self, then the word duty becomes unnecessary. Does it make much difference which phraseology is used?

From Coomaraswamy on "Individuality, Autonomy & Function" in The Dance of Siva.

"The object of government is to make the governed behave as the governors wish. This is true of 'good' and 'bad' government alike, and alike of the rule of a conqueror, of a hereditary monarchy, and of majority government by representation.

"The repudiation of 'tyranny' must ultimately involve a repudiation of majority rule. - - -

"From an existing tyranny it is possible to arrive at individual autonomy in two ways. {The first is by revolt]--This may be described as a disintegration sanctioned by the presumed diversity of interests which a pluralistic philosophy must assert. ---- "The anarchy approached by self-assertion, however justified, is therefore the anarchy of chaos; resistance, however inevitable, can of itself only create an unstable equilibrium, which must tend to reconstitute the status quo ante.

"The second approach to individual autonomy is through renunciation - a repudiation of the will to govern. As we are speaking in terms of time, we must conceive of this idea as originating with one of the five, and spreading to the others. Let us, however, ignore the transition period, and suppose that the idea of government has become, for each of the five, even more distasteful than the idea of being governed.

" In this situation there is nothing to prevent a recognition of common interests, or cooperation to achieve them (cooperation is not government). This will be an integration founded on the presumed identity of all interests which a monistic philosophy must assert. --- Activity will be vocational, that is to say, willing.

"The anarchy approached by renunciation is thus an anarchy of spontaneity: only a renunciation of the will to govern could create a stable equilibrium. --- And while no must acknowledge that a state of entire liberty can never be attained, because the will to govern can never be totally eradicated, nevertheless it can be shown that activity based on anarchic principles may be and often is far more immediately and practically effective than an activity of control. - - -

"The last ideal of a future state,' says Dmitri Merezhkowski, 'can only consist in the creation of new religious forms of thought and affairs; a new religious synthesis between the individual and society', composed of unending love and unending liberty.' Far be it from me to assert that such a millenium could ever be realized. But he who knows not whither he saileth knows not which is a fair or a foul wind for him. It cannot be unwise to shape our course toward the desired haven. --- Only he is an individualist in truth, who does not will to govern any other than himself.

"The 'will to govern' must not be confused with the 'will to power'. The will to govern is the will to govern others: the will to power is the will to govern oneself.

"Those who would be free should have the will to power without the will to govern".

apropos of servants

H. G. Wells - "The tradition of self-respecting inferiority is being utterly destroyed in the world."

The corporation & vast growth of shareholders comes out of development of mechanism.

Money is a common medium of exchange and a measure of value for exchange purposes, - both functions growing out of the complex needs of modern man. But it is not truly wealth. It usually acts as a standard of value or a standard of deferred payments. (a measure of ~~value for~~ relative value of present goods & future goods, especially in cases of loans. But money need not be at same time all these things. In Guernsey Isles, e.g. francs are used as standard of value while shillings as the medium of exchange. In 16th century silver was common measure of value, but corn was by statute the standard of deferred payments in certain land rentals.

Many people also consider money as a store of wealth, either for accumulation in anticipation of extraordinary payments or to transmit wealth from place to place. But this is really false! . .

In evolution of money, the commonest form of wealth in a tribe was usually the medium of exchange – e.g. skins among hunters, corn among farmers, cattle among herdsmen. Then things used as ornaments also, e.g. cowries, metals.

H. Withers meaning of money

Interest is the difference between the amount of a loan (cash down) & what the borrower is willing to pay in future for it now. Money market operations consist of cash down in return for promise of more cash in future repayment. "Time is thus

since interest is
matter of time & space does
It perhaps more than money and or
is more apt to be exchange
[illegible] as.

the distinctive element in the most ordinary and obvious transactions of the money market.---- And space is the other element which accounts for the rest of the market's operations. Besides giving and taking money down in return for money some day, it is also engaged in giving and taking money here for money somewhere else." [Exchange]

-- "Monetary transactions may thus be divided into three main divisions:-

"(1) Those in which money is exchanged for any kind of commodity or service; ordinary buying or selling operations.

(2)" Those in which money down is exchanged for the promise of money some day: these include all ~~kinds~~ kinds of loan transactions, from the ~~raising~~ discounting of a bill due sixty days hence to an issue of a war loan by the British government.

(3) "Those in which money here is exchanged for money somewhere else; and these are exchange operations, which have been crudely exemplified by the purchase of a postal order, but are by far the most complicated kind of monetary business."

-- "It will be observed that in all these there is one constant factor, which is money here and now, or cash.

In order to see what evils of machinery are inherent and which are due to its association with, or as expression of, capitalism, go through each item of my article & see which ones would disappear if power machinery were owned & operated on a communal basis . for small scale distribution (for large scale is largely because of capitalism, —trade. That will also serve to measure or define the way in which I may cooperate with it if & when I go home. To what extent would power machinery be unnecessary unless if we did not have capitalism? To what extent is machinery only an expression of a long chain of wrong or mistaken thoughts? Cf. Edw. Carpenter Art of creation.

Jan 16. Last night I had a very vivid dream to effect that Buddha & Buddhism make love for children an absolute essential of attaining salvation. The cheerful faces & red cheeks of the crowd of children in this dream were so charming.

Consider the stable conditions of those European countries who confine themselves more to annual income of solar energy, e.g. Switzerland, Denmark, Holland, Sweden, Norway, Finland, Hungary, perhaps Russia.

Manu (VIII, 140 ff.) allows as high as 24% per annum interest where no pledge of security is taken on a loan. "But (143) he may not increase his capital by taking interest if a pledge has been given him of which he has had free use; nor may he dispose of or sell the pledge, although (it has been in his possession) for a long time." Compound interest was forbidden (153). Interest for more than one year was also forbidden (153). If interest is all paid at once and at same time as the principal must not be more than enough to double the principal when ~~latter is~~ loan is of money. Where loan was of corn, fruit, wool or draught animals the sum of interest & principal could not exceed 5 times the principal.

Lending money is allowed as one of the "just modes of acquiring wealth. X 115.
But (X, 117) "A Brahman or even a Kṣatriya should not lend money at interest, but may indeed give at pleasure for duties sake a little (interest) to the sinner (who demands it)

But (IV 228) "Whatsoever is given without grudging by a person asked, that goes to a fit subject who saves (the giver) from all (sins)
234. "But with what disposition one gives any gift, honoured in return with just the same disposition one gets the same (gift)." 237. "A gift perishes by boasting".

According to Ordinances of Vishnu

{Vol VII. Sacred Books of East, ed. M. Müller}

VI 2 ff.

5. "By the use of a pledge (to be kept only) interest is forfeited."

7. "(The pledge must) also (be restored to the debtor) when the interest has reached its maximum amount (on becoming equal to the principal, and has all been paid)"

2. "(As regards the interest to be paid) he shall take in the direct order of the castes two, three, four, or five in the hundred by the month (if no pledge has been given)."

11. "On gold the interest shall rise no higher than to make the debt double."

12 "On grain (no higher than to make it) threefold

13. On cloth 4 fold; (14) on liquids 8 fold;

15. Of female slaves and cattle, the offspring shall be taken as interest.

16. On substances from which spirituous liquor is extracted, on cotton, thread, leather, weapons, bricks, & charcoal the interest is unlimited.

A/c to Manu XI 64 "working in mines of any sort, engaging in dykes, bridges, or other great mechanical works -- 67 "are all crimes in the third degree but higher or lower according to circumstances

Burnell & Hopkins Ed says
64 " Superintendence over all (sorts of) mines, undertaking great public works, --- (67) (are all) secondary crimes."

If so then coal mining is wrong ∴ modern power machinery.

In looking up usury consider also these items or headings, borrow, lend, loan, pledge, interest, usury, rate, debt, payment, security, promise, credit, riches, wealth, money, gold,

The analogy of coal & oil with capital (of solar energy) is not valid, because there is nothing in nature corresponding to capital yielding interest constantly. That is a wholly artificial thing, man-made & wrong, i.e. no such thing in all nature. Coal & oil are more like a reservoir of dammed up water power. Rate of use should depend on some combination of the annual flow and the number of years it grew or the number of years to use it up or the number of people to serve times the unit of their needs.

* * *

Quotation from Coomaraswamy's "Dance of Siva" - Essay - "That Beauty is a State".

"The vision of beauty is spontaneous, in just the same sense as the inner sight of the lover (bhakta). It is a state of grace that cannot be achieved by deliberate effort; though perhaps we can remove hindrances to its manifestation, for there are many witnesses that the secret of all art is to be found in self-forgetfulness. (cf. E.g. Riotto Canudo: 'It is certain that the secret of all art .... lies in the faculty of self-oblivion' – *Music as a Religion of the Future*). And we know that this state of grace is not achieved in the pursuit of pleasure; the hedonists have their reward, but they are in bondage to loveliness, while the artist is free in beauty.

"It is further to be observed that when we speak seriously of works of art as beautiful, meaning that they are truly works of art, valued as such apart from subject, association, or technical charm, we still speak elliptically. We mean that the external signs — poems, pictures, dances, and so forth — are effective reminders. We may say that they possess significant form. But this can only mean that they possess that kind of form which reminds us of beauty, and awakens in us aesthetic emotion. The nearest explanation of significant form should be *such form as exhibits the inner relations of things*; or, after Hsieh Ho, 'which reveals the rhythm of the spirit in the gestures of living things.' " ....

"The true critic (_rasika_) perceives the beauty of which the artist has exploited the signs. It is not necessary that the critic should appreciate the artist's meaning — every work of art is a kāmadhenu, yielding many meanings.---. Hindu writers say that the capacity to feel beauty (to taste _rasa_) cannot be acquired by study, but is the reward of merit gained in a past life; for many good men and would-be historians of art have never perceived it. The poet is born, not made; but so also is the _rasika_, whose genius differs in degree, not in kind, from that of the original artist. In western phraseology we should express this by saying that experience can only be taught by experience; opinions must be learned. ~~the~~ ---

"The critic, as soon as he becomes an exponent, has to prove his case; and he cannot do this by any process of argument, but only by creating a new work of art, the criticism. His audience, catching the gleam at second-hand — but still the same gleam, for there is only one — has then the opportunity to approach the original work a second time, more reverently.

--- "If beauty awaits discovery everywhere, that is to say that it waits upon our recollection (in the sufi sense and in Wordsworth's): in aesthetic contemplation as in love and knowledge, we momentarily recover the unity of our being released from individuality.

--- "Creative art is art that reveals beauty where we should have otherwise overlooked it, or more clearly than we have yet received. --- The artist is challenged to reveal the beauty of all experiences, new and old." --

"Many have rightly insisted that ~~the~~ beauty of a work of art, is independent of its subject, and truly, the humility of art, which finds its inspiration everywhere, is identical with the humility of Love, which regards alike a dog and a Brahman – and of Science, to which the lowest form is as significant as the highest. And this is possible, because it is one and the same undivided all. 'If a beauteous form we view, 'Tis His reflection shining through.'"

* * *

Re ahimsa to animals, plants & insects, may we say that though they are all of equal significance (?) that man contains in himself the greatest amount of past experience, of past labor and therefore is of greater value? That even his body is further developed & more complex than that of other organisms, & ∴ to kill it is more destructive than to kill a plant or animal. Reverse of this is that man may kill plants & animals without sin if he tries to incorporate their bodily experience into his own & use their cells for further experiencing & revealing of God?

Aldous Huxley on what he saw at Sir J. C. Bose's Laboratory in Calcutta (Extract. Modern Review, Calcutta, Dec 1926. p. 645.

"Bose's instruments have made visible things that it has been hitherto impossible to see, even with the aid of the most powerful microscope. The normal vegetable 'heart beat', as we saw it recording itself, point by point, on the moving plate, is very slow. It must take the best part of a minute for the pulsating tissue to pass from maximum contraction to maximum expansion. But a grain of caffeine or of camphor affects the plant's heart in exactly the same way ~~th~~ as it affect the heart of an animal. The stimulant was added to the plant's water, and almost immediately the undulations of the graph lengthened out under our eyes and, at the same time, came closer together; the pulse of the plant's heart had become more violent and more rapid. After the pick-me-up we administered poison. A mortal dose of chloroform was dropped into the water. The graph became the record of a death agony. As the poison paralyzed the 'heart', the ups and downs of the graph flattened out into a horizontal line half-way between the extremes of undulation. But so long as any life remained in the plant, this medial line did not run level, but was jagged with sharp irregular ups and downs that represented in a visible symbol the spasms of a murdered creature desperately struggling for life. After a little while, there were no more ups and downs. The line of dots was quite straight. The plant was dead.

"The spectacle of a dying animal affects us painfully; we can see its struggles and, sympathetically, feel something of its pain. The unseen agony of a plant leaves us ,, indifferent. To a

difference merely [illegible]

being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose's instrument endows us with this more than microscopical acuteness of vision. The poisoned flower manifestly withers before us. Its last moments are so distressingly like those of a man, that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.

"Sensitive souls, to whom a visit to the slaughter house has converted to vegetarianism, will be well advised, if they do not want to have their menu still further reduced, to keep clear of Bose Institute."

Jan 19. It isn't so terribly important even if Western civilization is failing; it only means a change of group habits. Suffering, it is true, but probably also progressive realization of the spirit, or at least a peeling off of another crust or tearing one more veil. And the process will not be so rapid perhaps as to altogether upset individual lives. Anyhow, I can stand whatever comes, I hope, now.

Jan 19, 1927 Correlate the facts that sugar is necessary for ~~bodily~~ energy & activity; sugar & starch are made by chlorophyl; ultra violet light + CO_2 + H_2O forms formaldehyde & sometimes sugar;

acidity (or sugar excess?) in blood ~~makes~~ takes away Ca, & Ca is necessary to sound tissues. Hence lack of Ca, & constipation weakens walls of blood vessels of rectum & anus especially, because no valve in the big rectal vein going up to liver, & perhaps feces or gas press on it at some place & dam back the blood, thus making especially severe pressure in those veins.

conflict in law school as indicated by nearsightedness then.

fear throws sugar into blood-stream; intestinal gases are largely CO_2 & methane CH_4 (?) (marsh gas); sugar in me either ferments very rapidly or throws CO_2 into intestines by crowding out from blood faster than in H_2 molecules ?, or causes rapid peristalsis & shoves on existing gases to (especially fruit sugar & figs) anus, ~~that~~ it often shoves on feces to movement very soon; that glycogen is a form of bodily starch or storage form of sugar; ~~that~~ Keshubmohan Sen considered my liver action faulty; that when a kid I was acidic in condition as denoted by pneumonia, ear trouble & adenoids; fear (anxiety) events of 1914 & [illegible] drank tea daily then; also in 1920 bleeding on Indian trip; subsequent wholeness of Valentine period; sense of conflict in the strike personal fear events of 1919-20 period; culmination of boils, sinus & piles in Chicago; lack of sunshine then; probable via excess sugar in blood stream;

effect of fear in creating acid; effect of fear in suspending digestion & in altering blood pressure; sense of separateness & conflict with Western civilization & of misunderstanding with friends & family during the 2 yrs in India; loneliness (separation) in hills; piles as the culmination. Cf Bapu's piles as result of his non-cooperation; Stokes' as result of inner conflicts & non-cooperation; Khub Rani's as his separation in stay in England. Don's apropos of his anxieties re Barbara & no children. Also increased use of sugar & alcohol in industrial period as result of need ~~f~~ for sugars in excess because of steady fears & insecurities. Sugar as a mental stimulus, as giving a kick like alcohol. Alcohol as a remover of fear by giving sense of increased power over

a slight acidity in lower bowel may be the needed stimulus for a moment, while an excess is bad. Cf relief of Na_2CO_3 enema.

Communal [illegible] similar sense of security & [illegible] tea drinking.

environment. Stimulus of tea (acid) like it? Alcohol & sugar chemically allied. Tea stimulus increases sensitiveness to all stimuli & ∴ gives either sense of greater security or comfort or power or fear, according to the environment at the time.

Perhaps sense of unity & love changes glandular secretions so as to allow of greater absorption of ultra-violet or other rays or influences. Somehow it would tend ~~to~~ toward greater harmony & integration with all health giving influences.

Cf. laughter as aid to digestion. Humor implies security. Also a release of fears & inhibitions; also a sublimation & realization of absurdities & inadequacies of space-time phenomena. ∴ tends to sense of broader unities & greater humanity.

Perhaps one reason why the doctor with purely external measures (medicine, diet, alkalies, etc) brings health is that he restores confidence (in self), removes fears, brings sympathy & i.e. sense of unity, renews hope. Really the intangible chemical contacts factors are the most important.

My early pneumonia, chicken pox & ear trouble may have been fear reactions absorbed from mother at that period, as I was a sensitive kind. Cf. Elinor's hay fever & eye trouble.

Cf Stoke's nervousness & his children's & his own illnesses. Are most children's illnesses due to ~~fo~~ fear reflections absorbed from parents' worries while

they are growing up? Of Father's illness as due to his fears from giving up work, separation from old friends & from us children & from reactions from mother's condition.

If these things be true, I shall become healthy from now on, as my sense of separation & conflict is steadily decreasing, & of unity & Self Realization more expanding. I shall win through! I am conscious of having turned a corner in these last few months.

Without pride, it is interesting to realize that only a few Americans have come to India to get the sense of spiritual unity. Emerson & Whitman were greatly influenced by Upanishads. Of the Englishman, Edward Carpenter came to India & got his illumination from these sources. I hope I may attain to it & help
& of Andrews also.

others accordingly,

In the Valentine period I was again unified by a large concept, & regained the power & joy I had had in college, but had lost in law & dimness & fear period.

I want to again secure such a unity & wholeness, & think I can.

Does fact that grandfather Gregg drank heavily & grandfather Needham loved music indicate a sensitive inheritance - possibly unstable but nevertheless intuitional. J. B. G. & M. N. G. were both very sensitive in their several ways.

"One tradition of Mohammed says 'He visited the sick, followed any bier that he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited on himself.' He never struck anyone in his life. He was very fond of children. The worst expression he ever made use of in conversation was, 'What has come to him? may his forehead be darkened with mud!' When asked to curse someone, he replied, 'I have not been sent to curse, but to be a mercy to mankind.' --

" He lived with his wives in a row of humble cottages, separated from one another by palm branches, cemented together with mud. He would kindle the fire, sweep the floor, and milk the goats himself. The little food he had was always shared with those who dropped in to partake of it. ... His ordinary food was dates and water, or barley bread; milk and honey were luxuries of which he was fond, but which he rarely allowed himself."

"Mohammed was forty before he began his mission of reform".-

Lane-Poole - Speeches of
Mohammed - Macmillan
Golden Treasury Series.

"Three years of unwearied effort (by Mohammed) produced the pitiful result of a score or so of ~~comrades~~ converts, mainly from the poorest classes. -- Presently the devotion of the prophet, his manly bearing under obloquy and reproach, and above all, the winged words of his eloquence, brought several men of influence and wealth into his faith, and in the sixth year of his mission Mohammed found himself surrounded no longer by a crowd of slaves and beggars, but by tried swordsmen, chiefs of great families, leaders in the councils of Mekka",

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Religious law of M.

"Kind speech and forgiveness is better than alms which vexation followeth". ii 265

"He is not strong or powerful who throws people down, but he is strong who withholds himself from anger." Table talk of Mohammed

Jan 21. Correlate alms giving & charity with annual income of solar energy — wealth as a flow.

Concept of flow of solar energy & its utilization, together with that of life in all things, when fully realized, would profoundly alter ~~social~~ gradations of social status. Then the Indian woman who picks up ~~[illegible]~~ droppings in streets for fuel, or Chinaman who does it for field manure are seen to be very wise; ~~partly~~ equal to the physician on one side and to the fuel or coal mining engineer or forest conservator on the other. Already it is recognized that sanitation is more responsible for increase in public health & the lengthening of life than the physicians. That means that street cleaners have played a big part. Coomaraswamy may talk of "the humility of science" which sees equal significance in both beggar & great. But to a scientist this attitude is not humble. He thinks of the folly of other people who are blinded to the real truth. ~~Ho~~

For such a scientist there is no condescension or sentimentality or ~~to~~ ~~spec~~ special compassion in ~~this~~ respecting the scavenger. It is a matter of his self-respect ~~and~~ as a servant of the truth, & of almost indignation (certainly regret) that the scavenger has been denied equal opportunities with the wealthy & *socially* respected ones.

In refusing or helping a beggar show kindness of manner for their weakness (even if you would not yourself beg) and respect (because they also are a manifestation of the Spirit); but in what you do for them, make it such as will help them to help themselves & to respect themselves, being guided by consideration of the kind & extent of their weakness. Be willing to repeat the help again & again, provided it has stimulus in it, just as you would again & again pick up a child who is learning to walk, or help a child learning to read.

According to Rhys-Davids (Early Buddhism: Religions Ancient & Modern Series, Constable & Co, London, 1910), Buddha was not a king's son. Family was well connected & of high repute, but not royal. His father called "raja" in only one passage ~~but that~~ was only a title of respect. "Maharaja" was the term used of kings & princes. "Raja", slightly more respectful than our "esquire". Father's name "Suddhodana" = Pure Rice, indicating an agricultural clan.

Jan 22

Perhaps all fixed organisms, plants, barnacles, coral insects, etc which have to wait for space to come to them (growing, winds, currents, travelling organisms, etc) have a sense of space consciousness similar to our sense of time; Perhaps they "live along" the space coordinate, or along both space & time as we do along time alone. Then they would have both a space & time memory more limited & yet in a sense more unified. More completely limited by both space & time. Man cannot yet reach out into both sides of time, as he can in space, tho a spirit presumably could:

Jan 22

Since emotion is result of tonus or attitude of muscles of autonomic system (cf. Autonomic Functions & the Personality) and since cosmic understanding is more a matter of feeling than ~~that~~ thought, this links up with Kshiti Mohan Sen's telling me that realization of God is more an attitude than anything else, — a placing of my self, my senses & perceptive apparatus of all kinds in right position to receive & perceive ~~rel~~ right relations & meanings. Receptivity.

In my concept of the spirit, as something above & beyond space & time (5th dimension), there could be no non-cooperation, separation, divisiveness or fear in its realm. To talk of "spiritual non-cooperation" is ∴ a misnomer. Consider "resist not the evil man", but overcome evil with good" of Christ. Also Buddha's, Lao Tse, Confucius & Mohammed on this. Consider the diff between Bapu's sayings & his action, in this as in other matters

Yet perhaps for people on a certain plane, 'resistance non-violent' is the best expression in training for the final stage.

* * *

Perhaps, regular fasting, as among Mohammedans, is of great moral benefit as tending to remind the rich of what the poor feel like, - what want & hunger are like. A great levelling custom. E.g. The Koran says "And for those who are able to fast and do not, the expiation is feeding a poor man; but he who voluntarily doeth a good act, it is better for him; and to fast is better for you, if ye only knew.

A Seeker after God

Long ago I sought after God, the Hidden One,
The Invisible, the Light of the world;
Often I went to my chamber to pray, but
Child as I was, I struggled in vain.
I brought great words, indeed, but words of vain repetition,—
Not my desires, but words taught by my elders and betters;
They sprung from no deep wells in my being.
I came out of my chamber distracted again and again;
For I knew not where to find Him nor how,—
The glorious Light of the world!
My soul, my self, was not present to meet Him,—
The Love in and behind all beautiful things!

The years went and wonderful changes came to pass in my life;
Marvelous truths, one by one, came to birth in my mind.
Splendid laws, universal, compelling, appeared. At last
My feeble will, never constant, discovered the Will All-Parental,
Beneficent, at the heart of the world.

In the daily gifts of the light I came to find, everywhere,
Beauty and grandeur, by sea and on land; in the clouds,
On the heights, and over the forests; in the small and the great.
Better yet, love came into my heart and grew, sweet to receive,
And sweeter yet to bestow and pour forth.
I looked into the eyes of true-hearted friends;
Ah! How often, dear God, was I taught the moving language of love,—
A girl's love, my bride's love, the love of my wife, and then
The gleam of true love from the eyes of our children;
And again the bright look, as if out of heaven,
On the faces of little ones, whom they in their turn put into our arms.

And I learned at last to discover, as friendly hands grasping mine
And seeking to help me, gave me their mystical pressure,
The grand demonstration of Omnipotent Love, leaping and thrilling
From spirit to spirit, over the mountains,
And up and down through populous valleys;
Flying free out of black mines, full of workers, under the hills;
Flashing from ship to ship under their various flags,
Bearing the tidings of all the weal and woe of the world;
Piercing the fogs from many a lone lighthouse tower,
Whispering courage, comfort, and hope to numberless sorrowing hearts.
Wherever on all the broad earth love and intelligence
Move hand in hand on their beneficent ways,
In cheerful and venturesome acts,
I beheld the manifestation of God
In perpetual co-operation of will with His sons and His daughters.

And now at last I go to my chamber again,
Or walk in the woods, or stand on the shore of the sea,
Whether at rest or in storm;
Or traverse the crowded streets of the town,
Or read the great words of the leaders of men, poets and seers;
Or delight my soul in humble men's noble deeds;
And wherever I go, or whatever I do, whenever
Love stirs in my heart, lo! the light of God shines on my way!

In the glow of the sunshine, in the quiet of night,
I find myself never alone. The Eternal is here,
Where I watch, or I rest, or I work. I live in His presence:
The Father of being, the Life creative of life, the clear fountain of Light.
The sovereign Artist and Author of Beauty,
The Good Will sustaining the worlds! He is beside and within me.

Not for me to seek any longer; He finds me.
I struggle no further; I do not pray or beseech,
Or ever dream of changing His will!
I listen and wait, till His peace sinks into my heart,
Till His path leads straight on and up,
Till His trumpet joyously calls.

Where His peace is, no anger, hatred, or discord disturbs me;
No ill-will or self-will, envy, pride, or conceit dims my sight;
No fears shake my confidence. I trust all that I have,
My innermost self and whatever is dear, where all treasures are safe,
Whence my loved ones, His own incarnation, have come,
Where the stars take their courses,
And the good will invincible reigns,
Where love and life are immortal.

—C. F. D.

[*Reprinted from* The Christian Register, *October 22, 1925*]

Charles F. Dole

Buddha means "The awakened one".

Looking back, I realize I am decidedly suggestible - fairly easily influenced by my surroundings. Therefore, if I want to develop in certain directions, I should deliberately lay myself open to that type of suggestions. Therefore now let me read a lot of the mystics, poets & such as Dostoevsky & Melville; seek music & certain pictures & people & outdoors & certain moods & patterns of thought & attitudes of apprehension, so as to develop this kind of awareness & consciousness.

Quotations from Lane-Poole's Speeches and Table Talk of Mohammed - Macmillan's Golden Treasury Series.

~~Religious~~ Civil, Law. p. 144. "God wisheth to make it light for you, for man was created weak" (Koran IV.32)

"God is liberal, wise."

"They who devour usury shall not rise again, save as he riseth whom the Devil hath smitten with his touch; that is because they say, 'Selling is only like usury;' but God hath allowed selling, and forbidden usury (Koran ii, 276)

Religious Law. p 133 -

"It is not righteousness that ye turn your face toward the east or the west,, but righteousness is in him who believeth in God and the Last Day, and the Angels, and the Scripture, and the Prophets, and who giveth wealth for the love of God to his kinsfolk and to orphans and the needy and the son of the road and them that ask and for the freeing of slaves, and who is instant in prayer, and giveth the alms; and those who fulfil their covenant when they covenant, and the patient in adversity and affliction and in time of violence, these are they who are true, and these are they who fear God" – ii. 172

"They will ask thee what they shall expend in alms; say, the surplus – ii 216.

"If ye give alms openly, it is well; but if ye conceal it and give to the poor, it is better for you, and will take away from you some of your sins; and God knoweth what ye do - ii, 273

Table Talk: "Say not, if people do good to us, we will do good to them, and if people oppress us, we will oppress them: but resolve that if people do good to you, you will do good to them, and if they oppress you, oppress them not again".

"God saith ... he who seeketh to approach me one cubit, I will seek to approach him two fathoms; and he who walketh towards me, I will run towards him." --

Of Charity

"When God created the earth, it began to shake and tremble; then God created mountains, and put them upon the earth, and the land became firm and fixed; and the angels were astonished at the hardness of the hills, and said, 'O God, is there anything of thy creation harder than hills?' and God said, 'Yes, water is harder than the hills, because it breaketh them.' Then the angel said, 'O Lord, is there anything of thy creation harder than water?' He said, 'Yes, wind overcometh water: it doth agitate it and put it in motion.' They said, 'O our Lord! is there anything of thy creation harder than wind?' He said, 'Yes, the children of Adam giving alms: those who give with their right hand, and conceal from their left, overcome all."

"The liberal man is near the pleasure of God and is near Paradise, which he shall enter into, and is near the hearts of men as a friend.'... Verily a liberal ignorant man is more beloved by God than a niggardly worshipper."

"A man's giving in alms one piece of silver in his lifetime is better for him than giving one hundred when about to die."

"Think not that any good act is contemptible, though it be but your brother's coming to you with an open countenance and good humour."

"There is alms for a man's every joint, every day in which the sun riseth; doing justice between two people is alms; and assisting a man upon his beast, and his baggage, is alms; and pure words, for which are rewards; and answering a questioner with mildness is alms, and every step which is made toward prayer is alms, and removing that which is an inconvenience to man, such as stones and thorns, is alms."

"Feed the hungry, visit the sick, and free the captive if he be unjustly bound".

Of Judgments

"Verily there will come on a just judge at the Day of Resurrection such fear and horror, that he will wish, Would to God that I had not decided between two persons in a trial for a single date". (Cf Christ's, "judge not")

"Forgive thy servant seventy times a day."

Of Dumb Animals

"Fear God in respect of animals; ride them when they are fit to be ridden, and get off when they are tired."

"Verily there are rewards for our doing good to dumb animals, and giving them water to drink. An adulteress was forgiven who passed by a dog at a well; for the dog was holding out his tongue from thirst, which was near killing him; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

* * *

"When one of you getteth angry, he must sit down, and if his anger goeth away from sitting, so much the better; if not, let him lie down."

"He is not strong or powerful who throws people down, but he is strong who withholds himself from anger."

* * *

"He who is not loving to God's creatures and to his own children, God will not be loving to him."

"Whoso consoleth one in misfortune, for him is a reward equal to that of the sufferer."

"Whoso comforteth a woman who has lost her child will be covered with a garment in Paradise."

* * *

"Render to thy kinsman his due, and to the poor and to the son of the road (but lavish not wastefully; Truly the wasteful are brothers of the Devil, and the Devil is ungrateful to his Lord. But if thou turnest away from them, to seek the mercy which thou hopest from the Lord, yet speak to them gentle words, "And let not thy hand be chained to thy neck; nor yet stretch it forth right open, or thou wilt sit down in reproach and destitution".

Of Labour and Profit.

"The taker of interest and the giver of it, and the writer of its papers and the witness to it, are equal in crime."

"The holder of a monopoly is a sinner and an offender."

"Verily it is better for one of you to take a rope and bring a bundle of wood upon his back and sell it, in which case God guardeth his honour, than to beg of people, whether they give him or not; if they do not give him, his reputation suffereth and he returneth disappointed; and if they give him, it is worse than that, for it layeth him under obligations."

"Acts of begging are scratches and wounds by which a man woundeth his own face; then he who wisheth to guard his face from scratches and wounds must not beg, unless that a man asketh from his prince, or in an affair in which there is no remedy."

"A man came to the Prophet, begging of him something, and the Prophet said, 'Have you nothing at home?' He said, 'Yes, there is a large carpet, with one part of which I cover myself, and spread the other, and there is a wooden cup in which I drink water'. Then the Prophet said, 'Bring me the carpet and the cup'. And the man brought them, and the Prophet took them in his hand and said, 'Who will buy them?' A man said, 'I will take them at one silver piece.' He said, 'Who will give more?' This he repeated twice or thrice. Another man said, 'I will take them for two pieces of silver.' Then the Prophet gave the carpet and cups to that man, and took the two pieces of silver, and gave them to the Helper, and said, 'Buy food with one of these pieces, and give it to your family, that they may make it their sustenance for a few days: and buy a hatchet with the other piece and bring it to me'. And the man brought it; and the Prophet put a handle to it with his own hands, and then said, 'Go, cut wood, and sell it, and let me not see you for fifteen days.' Then the man went cutting wood and selling it; and ~~when~~ he came to the Prophet, when verily he had got ten pieces of silver; and he bought a garment with part of it, and food with part. Then the Prophet said, 'This cutting and selling of wood, and making your livelihood by it, is better for you than coming on the day of resurrection with black marks on your face".

* * *

In the Buddhist Mahā-saccaka Sutta, he describes his enlightenment as follows:-

"When this knowledge, this insight, had arisen within me, my heart was set free from the intoxication of lusts, set free from the intoxication of becoming, set free from the intoxication of ignorance. In me, thus emancipated, there arose the certainty of the emancipation. And I came to know: 'Rebirth is at an end. The higher life has been fulfilled. What had to be done has been accomplished. After this present life there will be no beyond.' This last insight did I attain to in the last watch of the night. Ignorance was beaten down, insight arose, darkness was destroyed, the light came, inasmuch as I was there strenuous, aglow, master of myself."

Quoted in Rhys Davids - "Early Buddhism." p

Buddha & his early disciples "spent nine months of each year in wandering from village to village, and making the new Doctrine known, as they went, to such as cared to hear. They held no public meetings, gave no set discourses; the propaganda was by way of conversation only." (Ibid p. 43)

* * *

"Happy the solitude of him who is full of joy,
who has learnt the Truth, who has seen the Truth.
Happy he who in this world has no ill-will,
Self-restrained to all ~~things~~ beings that have life.
Happy is freedom from lusts, the getting
right away from them,
The highest bliss is freedom from the
pride of the thought, 'I am'."

Digha ii, 112. Trans by Rh. D. Ibid p 39

Commenting on the actual words of The Aryan Path, Rhys Davids.

says (Ibid) "The emancipation is found in a habit of mind, in the being free from a specified sort of craving that is said to be the origin of certain specified sorts of pain. In some European books this is completely spoiled by being represented as the doctrine that existence is misery, and that desire is to be suppressed. Nothing of the kind is said in the text. The description of suffering or pain is, in fact, a string of truisms quite plain and indisputable until the last clause. That clause declares that the five Upādāna Skandas, the five groups of bodily and mental qualities that make up an individual cause pain.

Ariya in the early meaning = "gentle and noble"

Re right mindfulness Buddha said in part - "Let him cultivate toward the whole world - above, below, around - a heart of love unstinted, unmixed with the sense of differing or opposing interests. Let a man maintain this mindfulness all the while he is awake, whether he be standing, walking, sitting or lying down. This state of heart is the best in the world."

'Often elsewhere four such d

Jan 24 Assuming that all the phenomena of this life are like symbols of eternal life, just as letters are signs of important meanings when combined into words – the meanings being utterly different from the words themselves (the meanings have no appearance or form but they do have value and quality), then the way to learn about eternal life is not to study the symbols (as we do in science) but to study the meanings so far as we can get to them through the vision of illuminated men, and through our non-intellectual *feeling*. Also to use the symbols (i.e. to act & use things) *as if* they had certain meanings and try to interpret them always in relation to those meanings and values. ~~If a~~

If a child keeps putting letters together as if they always had a certain meaning (e.g. CAT) and always associates a meaning with that combination, gradually he learns to read & write. Merely to put letters together by reference to their shapes or blackness, for instance, leads nowhere into the realm of written language or meaning.

Perhaps this is what Christ meant in telling us to *do* His commands, & then we would learn the truth. Also the beatitudes. Also the knowledge attained by works, a/c to Gita. Cf. Buddha's Aryan path.

* * *

One valid definition of happiness and enjoyment is "*a state in which the whole personality is alert, conscious and living*. It has been said often enough, and with truth, that we are all of us, in various degrees, more than half asleep, and that few of us ever wake up and then only for brief interludes, and under very powerful stimulus. These interludes are our periods of happiness, and it is relatively unimportant whether the condition which has stung us into wakefulness is painful or otherwise. More often it is painful. ---- Pain, by the violence of its contrast, arouses us more completely not only to awareness of itself, but to appreciation of its cessation. Thus, men going into danger may do so in a state of exaltation, serenity, or agonizing fear, but they will come out of it with every faculty strung up to such an acute realization that the commonest feature of every-day life will seem to them glorified." From "Gentlemen Prefer War" - Harpers Monthly. Jan 1927.

Perhaps my hesitation re phys is a matter of taste. cf. perfumes & dislikes. Can't that be changed & improved. Doesn't that affect my vanity[1]. I.E., is it felt more keenly when others are around.[2]

Quotations from J. W. N. Sullivan's – "Aspects of Science", Second Series, Collins, London, 1926, 12/6.

pp 110-11. Mathematics as an Art. ---"And it seems that the mathematician, in creating his art, is exhibiting that movement of our minds that has created the spatio-temporal material universe we know. Mathematics, as much as music or any other art, is one of the means by which we rise to a complete self-consciousness. The significance of mathematics resides precisely in the fact that it is an art; by informing us of the nature of our own minds it informs us of much that depends on our minds. It does not enable us to explore some remote region of the eternally existent; it helps to show us how far what exists depends upon the way in which we exist. We are the law-givers of the universe; it is even possible that we can experience nothing but what we have created, and that the greatest of our mathematical creations is the material universe itself.

We return thus to a sort of inverted Pythagorean outlook. Mathematics is of profound significance t in the universe, not because it exhibits principles that we obey, but because it exhibits principles that we impose. It shows us the laws of our own being and the necessary conditions of experience. And is it not true that the other arts do something similar in those regions of experience which are not of the ~~[illegible]~~ intellect alone? May it not be that the meaning Beethoven declared his music to possess is that, although man seems to live in an alien universe, yet it is true of the whole of experience as well as of that part of it which is the subject of science that what man finds is what he has created, and that the spirit of man is indeed free, eternally subject only to its own decrees? But however this may be, it is certain that the real function of art is to increase our self-consciousness; to make us more aware of what we are, and therefore of what the universe in which we live really is. And since mathematics, in its own way, also performs this function, it is not only aesthetically charming but profoundly significant. It is an art, and a great art. It is on this, besides its usefulness in practical life, that its claim to esteem must be based."

Essay

On Private Universes.

pp 34-38. "It is nevertheless true that beliefs are conditioned by personal preferences, and it is even possible that the ~~[illegible]~~ no truth has exactly the same significance for any two minds. --- A new truth is related, not only to our beliefs and desires, but to what may be called our kind of awareness.

"There are people who seem to be able to take the world quite literally. The generally accepted schemes, current in their time and community, for explaining man and the universe, never appear to be understood by them as schemes possessing possible alter-notions, but as final statements about reality.' There are other people who seem to be ~~able~~ continually haunted by the realization that the whole world of physical science and even of psychology is merely an 'appearance'. To these people there are degrees of reality. All beliefs which are not mere consequences of definitions are held by them with reservations or, we may say more precisely, are held to be true within a scheme of whose provisional character they are always aware.----

And there are people who, in this sense, do not 'really' believe in chairs, nor in stars, nor in space and time, nor even in emotions, nor even, it may be in life and death. Such people are haunted by an awareness of what they call the 'spiritual'. We are not now referring to metaphysicians, although many metaphysicians are of this race. The function of metaphysics appears to be to show the unreality of tables; but the people we are referring to are less concerned with the unreality of the results of our devices for dealing with the world than they are with the glimpses of reality that certain phenomena give them. As compared with the people who live, undoubting and at home, in a right, tight little universe, these others have a vague but persistent sense of possibilities which may lead, in favourable cases, to remarkably original achievements, achievements which seem to reveal an unsuspected possibility of the mind. This is not to say that such achievements always originate with men who are aware of what they would be willing to call a 'spiritual' reality. (I know of no evidence which would lead one to suppose that Einstein, for instance, has any sympathy with the mysticism that some of his disciples declare is supported by his theory. But no one who remembers vividly the *kind* of difficulty he had in understanding Einstein's theory but will admit that it was altogether different from the difficulty of understanding any ordinary, even if more complicated, investigation in mathematical physics or astronomy. The chief difficulty of the theory lay precisely in the unfamiliar mental context it assumed. Those silly people who tell me that Einstein's theory was already known to poets and philosophers are trying to say something which is not entirely irrelevant. They are trying to say that some poems and philosophies produce in them a sense of possibilities, regarding both the universe and the mind of man, which makes what they vaguely surmise Einstein's theory to be easily credible and perfectly natural. And it is true that the great difficulty in grasping Einstein's theory was the difficulty one had in hoisting oneself out of the commonplace world, even the comparatively commonplace world of orthodox physics, and in realizing just what arbitrary, provisional, and perhaps unnecessary devices of accomodation some of our most solid commonplace realities really are."

The Variousness of Man. pp 29-31

"A work of art has very different meanings for different minds. --- Some of the difficulties of criticism come from these specific differences. --- To another school a work of art exists to bestow comprehension; it is a medium for conveying an awareness of reality, an awareness which probably cannot be conveyed in any other way."

A Sketch of Einstein's Theory.

p. 67. "The science of physics is an attempt to introduce order and coherence into a certain region of experience. --- We may say, more precisely, that physics is an attempt to bestow order and coherence upon a certain region of experience in terms of certain fundamental entities and principles. And the fundamental entities and principles are selected more or less arbitrarily from the strictly logical standpoint, although, considered historically, they may have presented themselves as psychological necessities, ---

p.90. --- "Science deliberately adopts guiding principles and fundamental concepts in pursuit of a certain limited aim. This does not imply that the field of experience to which the scientific method may be applied is necessarily limited. The emotions of the poet and the 'knowledge' of the mystic are not necessarily immune from scientific investigation. When people speak as if they mere, they mean to say that what science has to say about these phenomena is of no interest to them. A knowledge of the number of words in a poem may be of little interest to one whose emotions have been aroused by the poem. Science is concerned with form, not with essence or content."

p. 73. --- "But although distance and time are relative to the observer there is an absolute quantity in nature on which all these observers are agreed. This quantity is found by each observer combining his space and time measurements, referring to the same two events, in a certain way. He reaches thereby a spatio-temporal relation between these events which is called the interval.

The interval has the same value for each observer. It is therefore called an invariant. When we have found the interval between two events we have found something on which all observers will be agreed. From the mathematical expression for the interval all the results of the restricted principle of relativity may be deduced. This is admirable. We start with an observable factor, the interval, and the rest is done by logic."

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p. 40. "On Private Universes"

"Communication between people who have different kinds of awareness is, except for the ordinary purposes of practice, almost impossible. ---

"There are those to whom certain great works of art give precisely the least ambiguous glimpse of that 'reality' for which they seek; to whom a work of art affords an incommunicable but most precious revelation. And there are those who find that a work of art awakens in them a most pleasurable meaningless 'emotion'. ~~This emotion is often referred to as~~

--- There are [under this latter theory) more and less desirable works of art, as there are more or less palatable kinds of food" [perfect & imperfect]. --

--- "The classification by great and small, on the other hand, indicates a quite different context, a different kind of awareness on the part of the critic. A great work of art may produce in him a heightened consciousness, an increased state of awareness, may enable him to glimpses a reality he does not normally perceive. And the unique value of art to him consists precisely in the fact that it appears to be the only vehicle by which such revelations can be conveyed. Certainly he finds it impossible to convey the revelation in any other terms. The perception, in this way, of what he feels to be reality may, like other acts of comprehension, be attended with considerable pleasure. But to him the *raison d'etre* of a work of art is not its communication of pleasure, but its communication of comprehension. And there are great and small revelations".

"One is very sensitive to these different mental contexts. Great men are not only usually more sensitive, but more homogeneous, than the ordinary man of men. Their greater sensitiveness has enabled them to accept and to reject more swiftly and decisively than we can do, and so they have achieved, with exceptional purity, a personal vision of life.* --- It is easily possible to assent to every statement in a book and yet to dislike it profoundly; we have condemned the book for what it does not say, and it is this judgment which is the really important one. Philosophical literature forms a very good example of the way in which the tone, the attitude, can be more important than the explicit statement. --- It is well to realise that God has created a diversity of creatures, if only because it helps us not to be impatient with those who do not understand our language:

On Being Oneself pp 9-10

"But if our young man has more in him than that, he will find, after a time, that the higher snobbishness is merely hampering him. He will revert to his earlier problem with a mind clarified by these experiences. The spell of the traditional hierarchy will be broken. Having been through so much he will no longer shrink from being classed as a man who 'knows what he likes'. His chief concern will be to find what it is he really does like, to stand by that and never to deny it. He will no longer be afraid of his personal bias. Santayana has said that there comes a time when a man realises that all life for him has narrowed to one mortal career. A more important moment is when he realises that he is one particular person. Both moments are realizations of limitations, but it is only after such moments that the man can achieve anything real. With the realization that one is not a catholic, receptive agent, with the realization that one is a limited but definite person, comes an entirely different attitude toward people and achievements. They are not now good or bad, judged by some impersonal standard; they are helps or hindrances. The academic classification may still, in a way, be accepted, but it is not a matter of vital interest. Life becomes dynamic, not static. Great names and great achievements become living, moribund, or dead – living or dead, that is to say, in relation

to the principles of life that one
feels within oneself. And the arts, instead of being collections of objects called works of art, become manifestations of living impulses. We distinguish the friendly, the less friendly, and the inimical in these impulses. Some give a greater momentum and richness to the mode of life we ourselves are fashioned to live by; others pollute life, the life that matters to us; others again, we are merely indifferent toward. We see the irrelevance of the usual classifications of men, whether they be by nation, class, occupation, or what not. We have been fashioned to work towards a certain goal, to make actual a certain way of living, to hold some things in reverence,

and some other things in contempt, to fight for some things and against others. We live in a world where we find hardly anything that is truly indifferent."

Art & Science pp 53-4, 56, 58.

"Besides our conscious life we have also, as the psychologists are agreed, a life which is barely conscious or even quite unconscious. We are deaf to many inner voices. In the rush and clamour of the conscious life we cannot, as it were, pay attention to many of the less audible elements of our being. Yet most men are aware, almost uneasily aware, of valuable moments they neglect. We have a sudden intuition, a flash of insight, an unexpected and disturbing emotion. We dismiss them;

we decide that for our conscious purposes they are of no significance. But these occasions give us a glimpse of the mystery we are to ourselves. We have in embryo, as it were, sensibilities strange to our normal life, ways of apprehending reality which find no place in our systematic thinking. We become aware that we are only partly self-conscious. The increase in awareness that we must assume to have occurred in the march from the amoeba to man has reached no final term. Of what we really are, of what threads link us to the universe, we still have but a dim conception. And need we assume, as many psychologists seem to do, that the elements of which we are normally unaware in ourselves belong to a more elementary and primitive state of being? Doubtless many of them do. But, if there is any truth in the scientific story of man's progress, can we not assume, on this ground alone, that the seeds of a further development lie in us? Are all our moments of what we call heightened consciousness to be explained in terms of the complexes of the psycho-analyst? It seems to us more likely that a genius is a forerunner of the race that is to be than that he is merely a man with exceptional access to the more primitive elements of his being, and those works of art which heighten our consciousness, which, in certain directions, make us aware as we have never been aware before, are not merely bringing into consciousness suppressed primitive desires but are, by their powerful impact raising us to a higher state of being than we can yet normally live."

A Sketch of Einstein's Theory

pp 80-81. — "The question is, What kind of geometry must we attribute to the four-dimensional continuum to make the paths of the planets geodesics? The assumption is that in any kind of space a planet will move in the way characteristic of a body acted on by no forces, that is, in the straight line or geodesic belonging to that space. We see that the solution of this problem means abolishing the force of gravitation. The force of gravitation was only required because, assuming Euclidean space, the planets did not move naturally. They did not describe Euclidean straight lines, and this fact required a force of gravitation to account for it. But Einstein's way of solving the problem showed that no force is required. We merely have to assume that space-time is not Euclidean. It may be mentioned here, although not discussed, that in solving this problem he also solved the problem of obtaining laws of nature in a form independent of the motion of the observer, *whatever* the motion.

"In the generalized theory of relativity, therefore, the interval, the spatio-temporal relation between two events, does not in general reduce to the Euclidean form. From this relation the interval, various complicated mathematical expressions may be built up by purely mathematical analysis. At a certain stage in this process we reach expressions which obey exactly the same equations as density, stress, momentum, etc. Now these latter quantities, density and so on, form what a physicist means by a piece of matter. But the mathematical expressions derived from the interval refer to geometrical properties of the continuum — to its *curvature*, for example. What is the meaning of the fact that certain geometrical properties of the four-dimensional continuum, and certain physical quantities, characteristic of matter obey the same equations? The suggestion is that the physical quantities and the geometrical properties are the same thing — that what we call matter is, indeed, only the way in which our minds perceive the existence of these geometrical peculiarities of the four-dimensional continuum.

Non-cooperation may not be the highest form of action, but until the person has reached a place, attitude or comprehension where a truly higher synthesis can be made between the opposing elements, using *all* the energy of each, then non-cooperation is the finer attitude & more likely to lead to the higher realization than tame submission.

— or where a wise selection or preference can be made, From Sullivans' book.

p.121. "What we call reality is always an imaginary entity, and we have seen that there are two kinds of entities, those whose existence can be confirmed by a rational process (but, not _proved_) such as are used in science, and those which cannot be presented in such terms as to admit of the application of rational processes, such as the realities of the mystics and the revelations of art. These two kinds of entities are what we mean by reality, and it is customary to say that one sort of reality is 'deeper' or 'higher' than the other. On the assumption that the mystical entities are not approximations to their object, but constitute the final form in which this object can be grasped by the human mind, this language is justified, for as we have seen, the entities of science are certainly approximations. And is there any sense in asking whether scientific reality is approximating to the mystical? In asking this we are asking if the final aim of science is to give rational verification to the intuitions of the mystic. Science is not yet old enough to justify us in giving an answer. There may be for ever two orders of reality, and each man must decide for himself how likely that seems to him to be."

Mathematics as an Art.

p.109-10 "Science has advanced sufficiently for us to be able to say that the external world is, at least very largely, our own creation; and we understand much of what we have created by understanding the laws of our own being, the laws in accordance with which we must create. There is no reason to suppose that there is a heavenly storehouse of musical phrases, but it is true that the musician can reveal to us a reality which is profounder than that of common sense."

The Sense of Possibilities

p. 132-3 "But the modern universe of physics is *essentially* different from the universe of the 18th century. All the primary entities are quite different. The direction in which explanations are sought are quite different. The relation of man to the universe is quite different. The universe of modern science has fundamentally nothing in common with the scientific universe on which rationalism was built. It is not merely that hypotheses have changed. The rôle of the hypothesis has changed. --- The present scientific picture of the universe, tho incomparably more profound than that of the 18th century, allows much more room for possibilities. It allows them, and is not concerned to conflict with them.

"So that we can reach the conclusion that mysticism and science can live quite well together. Except on the basis of a rationalism whose foundations have long since crumbled there is no conflict whatever between mystical insight and science. And the man who prides himself on the complete absence of mystery in his view of the world is not only

not representing the scientific
outlook but will speedily become quite unable to understand it.

The Materialistic Creed

p 582 "We now have an alternative description whether neither space nor time nor matter nor force are fundamental realities and therefore are certainly not ultimate realities. The implications of this new orientation of the science of physics, combined with such an analysis of scientific concepts as Professor Burtt has given us, makes the materialistic philosophy a matter of purely historical interest."

p. 91. Relativity theory

"Not everything in the physical universe has yet been derived ~~fro~~ as a mathematical consequence of a general relation structure. The existence of electrons - all the phenomena which belong to the quantum theory - are still inexplicable. It is possible, as Eddington hints, that space and time are only approximate conceptions, and that the ordering of events in nature is not finally expressible in terms of a space-time manifold."

~~Arts a~~ Arts + Science 55-56

"Beethoven does, in fact, belong to the rarest and greatest kind of ~~a~~ artist, those who extend and make more profound our universe. There are other artists, as Wagner, who illuminate what we already are familiar with; the passions and desires of our life which is concerned with this earth are by them shown forth in all their strengths and subtlety. They deal with the adapted life: while the others persuade us that there is another non-adapted life, that there is a reality to which we belong and which is different from the reality we know. But both these kinds of artists increase our awareness and they are to be judged by the extent to which they do this. On the 'aesthetic emotion' theory the function of a work of art is to produce an emotion. We prefer to say that its function is to bestow comprehension, although by that term we do not mean a purely intellectual act. The work of art, by arousing what may be called emotion, but what we prefer to call states of awareness, gives us fresh data for the understanding of life. Just as the mystic can never be content with any view of life which takes no account of the emotion or state of awareness which so profoundly influences him, so those who have experienced the revelation which some great art brings can never again look for the meaning of life within the bounds set to it by ordinary experience. They understand something they never understood before, although they may be no more able than the mystic to say what that something is. The real value of art, then, its real contribu ution to the life of the world, consists in this deepening and extension of the consciousness of those who are susceptible to it. It is one of the chief agents in the higher evolution of man. The arts should be included among the other factors taken into account by the evolutionary psychologist when predicting the future history of the race. Science aids a partial progress of man; the scientific outlook is an indispensable element in the modern consciousness; a man who is without it is, at least partially, a primitive creature. And we may even say that the effect of science in aiding the mind to grow to maturity is more obvious than the effect of the arts. But it is for the same reason that the mathematical sciences progress more swiftly than the biological sciences: fewer and simpler elements are incorporated. The arts cover, as it were, a much larger field. The man who understands Newton – who has, that is to say, re-thought Newton's thoughts – has certainly added a cubit to his stature. But the man who has experienced all that a great artist has to convey has been affected throughout a much greater extent of his being:

(continued on p 131)

May not a part of the reason for the great success in improvement of milk production in cattle be due - besides breeding - to the knowledge of how much, when, what & in what mixtures to feed, so that there is no overeating or eating of wrong things, wrong mixtures or at wrong times by the cow? If so, may not a similar system be possible with plants, so timing the feeding & kinds & quantities that each days needs will be met - no more & no less? If possible it might be the answer both to very large yields and very slight loss from disease, for disease is probably caused by much the same factors in plants as in animals & men; viz - overeating & wrong ~~balance.~~ proportions of different kinds.

Jan 28 May we say that since machinery is an externalization of our thoughts (cf poetry as the externalisation in words, of the poet's emotion), and since it is a life process for us to externalise & make concrete our feelings, visions and thoughts, and that it is also a life-process for these externalizations to react upon and clarify & make possible further extensions of thought & ~~and~~ consciousness; (cf X's command to seek K of G & His righteousness i.e. act in accordance); that we should continue to use all externalizations or constructs or symbols as long as ~~but no longer~~, they help us to extend the vision and make the thought grow up & out, but no longer. When that function is fulfilled, cast them off as the tree throws off its leaves & gets new ones, or as we change our body cells. If used too long these externalizations cramp & fetter us & the life within. So use machinery, ~~but~~ but no further. Consider the thought of a civilization apparently dying as being more like a deciduous tree in winter;- apparently dead but really only ready for favorable conditions to again arise & use its persisting structure for a further exfoliation. May all Asia be in that condition?

But remember that machinery is really only a channel for the use of power;- or a means of externalising the inner desire for external Power. Is not this the root of Mahatmaji's opposition (unconsciously to him)? His ideal is power & control over the self; the ideal of the West at present is power over external things - so-called Nature?
"He that ruleth himself is greater than he that taketh a city.
If so, that is another reason for thinking that India, alone of the Asiatic countries, will not adopt machinery heavily.

From this viewpoint also, the course of the

West is simply one stage in development, which seems to lead, via Einstein, to ~~thus~~ a realization of reality by another door. Cf the difference between karma yoga & gyān yoga.

* * *

Graham Wallas in his "Art of Thought" divides creative thinking into 5 stages:-

1. Preparation. Conscious effort. Hard work. Stating problems & sub-problems. Collecting data, notes, marked paragraphs, browsing over them. Organize material & the problem.

2. Incubation. Sub-conscious

3. Intimation. Record them, but don't prematurely fix attention on them. Coax them.

4. Illumination.

5. Verification

* * *

May the fear I had re Phyl be largely a sudden recognition of the tremendous power of that racial instinct, to which my distorted desire or habit of conscious reasoning control was afraid to submit partly because it did not understand, partly because of a pride in itself which could not submit & trust itself to a greater mysterious power?

Under the suggestion of pp 126-127 supra, the course (power machinery or ~~only~~ hand machinery) becomes not one of right & wrong but of what is preferable to the individual or to a given type of culture – preferable either on acct of past or because of its or his purposes & ideals. This eliminates the idea of conflict & refusal & divisiveness & introduces instead one of conscious selection.

In this connection consider Carpenter's thought that Love is a synthesis of or further stage of Duty on one hand & Beauty in the other. Also Santayana's thought quoted by C, that fear was the beginning of idea of Deity (morality), while Love & Joy + spirit, lay at back of idea of Beauty.

Father Zosima says to Alyosha (Bros Karamazov)

"Be no man's judge; humble love is a terrible power which effects more than violence. Only active love can bring out faith. Love men, and do not be afraid of their sins; love man in his sin; love all the creatures of God, and pray God to make you cheerful. Be cheerful as children and as the birds." — "Life will bring you many misfortunes, but you will be happy on account of them, and you will bless life and cause

[If individualism is a sin)

others to bless it"

Continued from p 124. (Sullivan's book)

"In using the term genius we must make an important distinction. There is the genius who has greater sensibility than the normal man, and the genius who has a higher degree of consciousness. Wagner and Tolstoy, for instance, are geniuses whose exceptional characteristic is their sensibility. They illuminate our experience by their forcible presentation of it; they do not make it more profound. Neither Wagner nor Tolstoy impresses us as having advanced one inch beyond us on the road the human consciousness is travelling;

they react more intensely to what we are already aware of, but we are already familiar with all they convey. They present us, as it were, with a panorama of the known life. We recognise every figure in the procession, although we may never have seen them so vividly lit up before. The value of this type of genius is that it enables us to take stock of where we are. It is not prophetic. It aids perception, but does not bestow comprehension. As a consequence, their work is done once for all. Nothing can start from them.

--- Comprehension is gained by relating our data within a scheme. This is the intellectual act. The comprehension we say some works of art bestow is not so purely intellectual. The relation concerned is a felt relation. And we may say of such a relation that it is more or less profound. And the scheme may be such that our total experience is contained within it. We see it henceforth as relative to a deeper reality, and so we are enabled, in the sense in which we have used the word, to comprehend it. Our consciousness is veritably heightened, for elements in our awareness that we did not fully understand are shown to have been premonitions of a reality we had not grasped. We come into a fuller, greater world, and move with knowledge where before we groped in darkness. The clearest and simplest examples of the type of genius who manifests a higher degree of consciousness, as distinguished from a greater sensibility, are to be found among scientific men. If we compare Newton, for instance, with his contemporaries we find that what to

then were obscure premonitions did
in his mind, emerge into full
light. ~~He stood~~ --- The curve of
human development, as it were,
went smoothly up to Newton's level.
But, as we see in our own time that
extra elevation may give a view
of an astoundingly different
universe. Einstein's work is
like the discovery of an unsuspected continent. There is no
evidence that anybody had
premonitions of this discovery.
Hence its profound influence on
philosophy. The universe and
what we mean by reality have
become a profoundly different
thing with Einstein's work —
so different that it may take
generations before the human
mind has fully adapted itself
to it" — — —.

pp 63-65. "We may say that it is
the interior wonder that is explored by the artist and the

exterior that is explored by the man of science. And the human consciousness grows through successive revelations in each of these directions. Not so long ago, in the scientific universe of the Victorians, it seemed that man had become insignificant. At the present day there seems to be a tendency on the part of some people to make the universe of science insignificant. The intellect has done all it can, we are assured, and the result is dust and ashes. No further advance can come unless we first abandon our rational faculties; reason, as any other than a merely practical instrument, is discredited. Science, to these people, is a collection of recipes for making things like telephones, but, where the nature of what we feel to be reality is concerned, science is, and must be completely superficial. One can understand this attitude, and one can only make the mild but sufficient objection that it is due to lack of knowledge. The mysteries with which the man of science is concerned are no whit less mysterious than those over which the poet broods — and the two mysteries are not unrelated. At the back of the mystery of the scientific universe is the mystery of a man's mind — not as a pious opinion, but as a living, important factor in the present and future development of science. Such it has always been and must always be, of course; but it is only recently that men of science have become fully aware that the exploration of the outer wonder leads them to the inner wonder. We do not know what yet remains to be accomplished here, but we know enough to be sure that this is not the time to set bounds to reason. In the language of mystics reason is often referred to as if it were some kind of secondary faculty, as if the insight we have attributed to great artists were altogether more valuable. And so some kind of opposition, which we believe to be profoundly artificial, is created between art and science. We believe the fact to be that the two work together: each in its own way is exploring the human consciousness and making fresh demands upon it. It is possible to have a thorough grasp of the scientific outlook and also to be sympathetic to the intuitions of the artist. The modern universe of science is sufficiently profound and mysterious to accomodate an infinite number of possibilities and an infinite diversity of creatures. Those artists who regard science as being altogether remote from what seems to them to be reality have not understood the conventional character of scientific statements. Truths which are mystical and truths which are scientific must equally be accomodated by the fully developed human consciousness. Any difficulties we at present experience are an expression of our limitations. And at the present day, more than at any preceding period in history, it is possible to grant the validity of both kinds of vision and to agree, further, that they are concerned with the same reality. But this reality is apprehended in different shapes by different faculties, and two aspects of the same thing appear to be two different things. Although we cannot yet fully make the synthesis, we may have faith that the arts and the sciences have finally the same function and lead us ever nearer to the same reality."

The Science of Everything

p. 214. "It is apparently a miracle that science should exist. Why should a way of ordering phenomena, invented to satisfy certain human desires and constructed to obey certain human criteria, be actually successful? The answer appears to be furnished by modern relativity theory, which shows that the physical universe we have discovered is the physical universe we have created. The only objective element necesany seems to be a very general relation structure between point events, a point event being something that requires four numbers to specify it, the mathematicians are able, very largely, to deduce the universe we know. The fact that this derivation is not completely successful (since quantum phenomena exist) may indicate, it is limited, that the universe is finally irrational. If this should prove to be the case, the seemingly miraculous correspondence between our desires and mental habits and the physical universe will be shown not to exist. Science will cease to be a miracle by becoming a failure

But if the correspondence should continue to exist, that fact alone would seem to point to some very fundamental connexion between mind and whatever lies at the basis of the ~~[illegible]~~ material universe. That something, in Professor Eddington's words, 'must surely be the very stuff of our consciousness', a statement which may perhaps be interpreted as consonant with the 'neutral stuff' theory [of B. Russell].

... That a universal science cannot tolerate a complete separation of ~~mind and~~ matter and mind is obvious. But it is difficult to know from which end to begin the reconciliation. The crudely materialistic theories of mind do not command themselves. Too much is left unaccounted for. It is doubtful whether the 'neutral stuff' theory is much better. Why should all the interesting problems of the inner life be left out. — —.

"Before we reconcile ourselves to so extremely modest a beginning of ~~to~~ a science of psychology we might see if more could be gained by beginning at the other end. And this leads us to wonder whether mysticism, as an alternative scheme will ever have its period of popularity. In many ways its primary entities are more in accord with the immediate deliveries of introspection. As compared with behaviourism, which denies that there is any evidence that we think, and with psycho-analysis, which explains works of art as the products of anal-erotism and what not, it is even more sensible. It is all a question of convenience, and the offenses to our reason and to certain perceptions (as in this question of art) offered by the newer psychologies, make them very inconvenient. In trying to take the modern sciences of the mind seriously we are conscious all the time of doing violence to ourselves and, directly we think of actual psychological material, of our great love-affair, of our yearnings for holiness, of that wonderfully lovely moment on a starlit night, of what music means to us, we have an uncomfortable impression, not only that these sciences do not meet our problems, but that they will never do so. We simply cannot believe in the 'explanations' they offer, and they seem doomed, by the principles they have adopted, never to offer any others. The concepts and principles of mechanics were found inadequate to describe electro-magnetic phenomena. The usual concepts of space and time are inadequate, Einstein asserts, to account for the phenomena of modern physics. It is probable that in psychology radically new concepts are required. And it is not *a priori* evident that they must be in what we may call the scientific tradition. Some alternative system, such as mysticism, may prove more successful. If it could also furnish a theory of matter which would accomodate modern physics there seems to be no sufficient reason why it should not also be called a science. Modern relativity shows that physics deals with 'form', not with 'content'. If this content is indeed, as Professor Eddington hints, 'the very stuff of our consciousness', then the subject of psychology is this content. The attempt to resolve this content into a 'neutral stuff' is certainly an improvement, from the point of view of intelligibility, on materialism,

but it suffers from the dis-
advantage at present of having to
explain away too much.

On being oneself, the various-
ness of man, on private universe,
art & science, a sketch of Einstein
theory, relativity theory,
math as an art, imagination in
art & sci, the sense of possibil-
ities, the structure of the atom,
science & the community, the
materialist creed, psycho-
analysis examined, the
science of everything, Herman
Melville

pp 211 - 15

some authorities believe that a complete description of biological phenomena in terms of physico-chemical concepts is impossible

"altho we cannot make the
transition from matter to mind,

Desirable Books.

Okakura – "Ideals of the East" 5s. John Murray, London.
"Book of Tea"

Edmond Holmes – "All is One" – Cobden Sanderson – London 5s.

Shrine of Wisdom Publications
Lincoln House, Acacia Road, Acton, London, W3.

Manual 1. "A Synthesis of the System of Plotinus" 3s.
" 6. "The Mystical Theology of Dionysius the Areopagite" – 1/6 s.
" 8. "The Simple Way of Lao Tsze" 3s. 1924

The Quest – Ed. G.R.S. Mead. Publ. John M. Watkins, 21, Cecil Court, Charing Cross Road. London, W.C.2

Texts of Taoism – Legge Vols 39 & 40 of Sacred Books of the East Ed by Max Muller

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Buddhism & Christianity – J. Estlin Carpenter Hodder & Stoughton 3s6d. net

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Three Modern Seers – Mrs. H. Ellis
Stanley Paul – London 1910.
1 Cliffords Inn

write Archeological Dept of India re reproductions of sculpture. Also to Directors of Colonial Museum, Haarlem, Holland; of Ethnographic Museum, Leyden; of Royal Ethnographic Museum, Berlin.

Re Borobudur photos apply to Batavian Society of Arts & Sciences. Casts of Borobudur obtainable from Colonial Museum, Haarlem, Holland.

Photo of Prajñāpāramitā, from Java – Leyden museum

At Trocadero, Paris is a cast of the Churning of the Ocean.

Siva as Nataraja – bronze statue in Madras Museum

Write also to School of Arts, Madras; & to Messrs Nicholas & Co. of Madras

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As to Bengali. J. D. Anderson – "A Manual of Bengali Language" Cambridge U. Press 1920 recommended by Benoit

Try also Wenger's Bengali Grammar by G. H. Rouse, – Baptist Mission Press, Calcutta, 6th ed.

Macmillan publishes Bengali Copy books.

Indian Press, Allahabad, publishes Hindi copy books. for A.V. schools

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Adelphi Magazine. Monthly. Ed. J Middleton Murry

1/3 s each 16/6 s. per yr. The Publisher, The Adelphi, British Periodicals, Ltd., 12 Cursitor St., London, E.C.4

might it not be possible to postulate something which was neither matter nor mind, but out of which both could be constructed? The attempt to do this has issued in the hypothesis of a 'neutral stuff', which arranged in one way is matter, and arranged in another way is mind. This 'neutral stuff' is taken by Mr. Bertrand Russell to be 'sensation', Matter is, he asserts, a logical fiction constructed from particulars which particulars are sensations. Mind is built up out of both sensations and 'images', whereas images play no part in the structure of matter ---- Mind is than a logical fiction, as matter is. . . . Not only are the usual psychological entities — will, emotion, desire, and so on — deprived of their accustomed status by this theory, but the ego itself receives a new interpretation. The ego is not something that experiences sensations and thinks of images; it is merely a name for a particular sequence of these things. A man has what we

(cf Budden) may call a kinematographic existence. A man is a succession of different complexes of sensations and images. The notion of a personal identity, as ordinarily assumed, is an illusion.'

"In judging a theory of this kind, as in judging any other scientific theory, we must remember that there is no logical necessity for it. We accept it if we find it convenient for our purposes We wish to bestow order and coherence upon a certain region of experience, and we try to do so in terms of certain fundamental entities and principles that we have adopted. We prefer some schemes of interpretation to others. For instance, other things being equal, we prefer a simple to a complicated scheme. --- We have a taste in entities and principles besides a liking for simplicity. It is doubtful whether the distinction between a philosophy of nature and a philosophy of value is really complete. A science is a constructed work of art, not, as some writers seem to think, something ultimately imposed on our minds from without.

* * *

May we say that the whole of industrialism has been of real importance only to destroy materialism via ~~B~~ Science & Einstein, & also to show up fallacy of force & violence in world of affairs & put capitalism (organized selfishness) further into the discard? These accomplishments would unite E & W, the whole world or help enormously to do so. Machinery as a means to that end could be tolerated, with certain of its accompaniments. ~~Cf Buddha's acceptance~~
Would it be possible to accept machine

made articles & use them as Buddha accepted meat, provided it was not killed especially for him?

"No technique can be considered learned unless the knowledge has got past the cerebrum, and is accepted by the spinal cord, the muscles, and the solar plexus. Only then will it operate quickly enough to be of value.

From H. S. Salts. "Homo Sapiens & other Verses". Watts. London 1926 1S. An attack on meat eaters, war makers, etc as in his "Seventy Years Among Savages. Walton becomes

"The Saint who fixed his frog upon the hook
As if he loved him, and with tender look
The writhing worm would prayerfully impale!

Salter's humor is really humorous & not just ingenious.

" Magna est Feritas (the Good old Creed)

"Great is Brute Force and will prevail;
Our faith is in the strong-mailed fist;
We worship Might that makes men quail;
We're Fascist, we're Imperialist
In Power we trust - all else will pass -
In Thought we don't believe one wee bit;
Not Veritas, but Feritas
Magna est et praevalebit."

Might it be that Christ's passage about seeking forgiveness from an offended man immediately or else you will be taken before the judge & will have to pay to the uttermost farthing, is a reference to Karma? And that prompt action is only way to avoid it?

Referring to pp 57-59 supra re health, consider the superiority of not having any fear (through love & realization of wholeness

& unity) and therefore constant physical balance & poise & alkalinity, over the method of developing fears, consequent acids & then necessary elimination by fighting exercise or diet. Was war influenza caused by excess fears & ~~bad~~ inability of civil population to work off the acidity by action? Do piles especially come to people of sedentary habits not only because they are apt to be constipated but also because they dont work off fear acids, & also because bourgeoise or intellectuals are specially liable to certain worries & anxieties?

Feb 2. The absence of wrinkles & scowls from foreheads is especially noticeable among Hindus, young & old, & young Chinese & Japanese. Indicates greater inner harmony & serenity. Consider effect of belief in transmigration on this. Also the philosophic wisdom & knowledge of Hindu peasants. What Havell calls unlettered but not unlearned.

Is the best path for science – one leading most directly to comprehension of Reality & Unity, a combination of modern physics, J.C. Bose's work on plants and perhaps Korzybski? Bose's is positive search, Einsteins negative (showing what it is not, ~~&~~ or ~~that~~ space-time is not reality), & Korzybski's partly a furthering of the means of spreading or communicating or expressing the truth & making symbols clearer. –

THE PHILOSOPHY OF HISTORY.

THE DECLINE OF THE WEST. Volume. I. Form and Actuality. By OSWALD SPENGLER. Authorized Translation by C. F. ATKINSON. (Allen and Unwin. 21s. net.)

The central thesis of Dr. Spengler's system is that all the manifold achievements of a culture are but the working out of a destiny implicit in its earliest beginnings. It follows that he is keenly alive to the organic relationship between all the elements of the life of an epoch, and it is doubtless for this reason that his own thought is involved, to a degree remarkable even in a German philosopher, with the structure of the language in which it is expressed. The fact presents a difficult problem to his translator. German, with its complete equipment of auxiliary verbs, invites subtleties of distinction or affinity which English does its best to forbid. Dr. Spengler's system, for example, is based on the relationship of the becoming (*das werdende*) to the having become (*das gewordene*). Obviously the literal rendering is uncongenial to English idiom. But what is the translator to do? If he writes, as an Englishman might write, "being" and "becoming," he uses two different verbs where the German is at pains to use different parts of the same verb; and if he renders freely but more elegantly by "process" and "results" he destroys that verbal relationship on which the original lays stress. Mr. Atkinson has not hesitated. He has resolved to convey the flavour of his text even at the cost of outraging the English language. His rendering is necessarily clumsy and therefore difficult; but the only alternative is a free paraphrase; and, as Mr. Atkinson has set himself to translate Spengler and not to rewrite him, he has availed himself of it only in the case of a few exceptionally compact and involved sentences.

The method, though it gives a satisfactory sense of real contact with the original, has its critical drawbacks. The system appears not only unfamiliar but foreign—so thoroughly German, in fact, that the doctrine of the inevitable decline of Western civilization can be dismissed as an *Oberlehrer's* patriotic reaction to his country's defeat in the war. It is no answer that the book was planned in 1911, when the author saw the war coming and thought that his country would win. On the contrary, its thoroughgoing determinism then appears as the philosophic expression of the rigidity which Prussian militarism had imposed upon German life. But this line of criticism, though in the last resort it cannot be evaded, does an injustice to the range and power of the book. Born though it may have been of the circumstances of the moment, the system is grounded upon an investigation, both wide and deep, of the innermost quality of historic cultures. The method by which this investigation is conducted is broadly Kantian. Dr. Spengler works out his ideas by the aid of a series of antinomies, causality and destiny, space and time, nature and history, thought and will, all of which he characteristically relates both to one another and to the opposed personalities of Darwin and Goethe.

To Darwin—the name is used as a symbol for the nineteenth-century scientific mind—the external world appears as a multitude of facts systematized by the law of cause and effect. This Dr. Spengler calls the picture of the world-as-nature, and the reasoning which produces it is described as the logic of space. It is objected that just because it operates by dissection this method knocks life out of the universe. Accordingly Dr. Spengler sets over against it another logic, the logic of time, functioning psychologically by the will and not by thought; another picture, that of the world-as-history, and another principle, that of destiny. Appreciated in its time-setting, the external world is thus seen to be a process moving towards its predestined end by a law of internal necessity. The theory suffers from the verbal difficulty that what Dr. Spengler calls history is set up in opposition to a scientific conception which is above all things historical. This verbal confusion raises the greater doubt whether the antinomy which Dr. Spengler considers fundamental really exists at all. What is his conception of destiny except the synthesis of all the causes and effects which analysis reveals? And is it true that causality is a logic of space and not of time? On this vital point Dr. Spengler prefers assertion to argument. "Causality," he declares with the emphasis of italics, "has nothing whatever to do with time," flippantly adding that this must seem an outrageous paradox to "Kantians who do not know how Kantian they are." The reference to Kant is a red herring to enable Dr. Spengler to pass off as a paradox what is really downright nonsense. Of course, causality has nothing to do with any particular period of time. It does not matter whether the effect follows the cause in the length of a geological epoch or whether it is accomplished chemically in a fraction of a second. The point is that the effect does follow, that the notion of sequence is the basis of the whole doctrine of causality, that this notion implies time, and that it could not be conceived except by minds that think in time.

On this unsubstantial metaphysic Dr. Spengler founds a philosophy of history which is always stimulating, though it may not always convince. The theory is that certain specific attitudes of mind towards the external world have worked themselves out in recorded time, their initial impulse developing, maturing and fading away like the life of an individual. Our own quarter of the world has been successively dominated by five cultures—the Egyptian, the Classical, the Arabian, the Gothic or Medieval, and the Western European, to which Dr. Spengler affixes the question-begging label Faustian. The theory requires some demonstration of the specific quality of each of these cultures, and this Dr. Spengler effectively deduces from their respective conceptions of mathematics. To the Greek mind, he submits, mathematics was a study of magnitudes, never really divorced from the concrete and actual. The Arabian mind, on the other hand, held a highly abstract conception of number, and its mathematics operate by means of symbols. The modern mind, again, approaches mathematics as a study of relations, and its contribution begins with the infinitesimal calculus. Some of the best matter in the book exhibits the difference between the classical and the modern standpoints. To the Greek the essential problem of mathematics was to square the circle. If it were solved a curved surface would be made rectangular, and therefore measurable. But for our minds this problem has lost all its urgency because our interest is not in a magnitude but in a relation stated by the symbol π. Dr. Spengler traces this contrast through all the arts, setting the precise types of beauty in Greek sculpture over against the Faustian landscape-painting, with its immense spatial perspectives; the life of Œdipus, stumbling "without warning upon a situation," against the life of Lear, maturing "inwardly towards a catastrophe"—a contrast due to the fact that Faustian man has a sense of time, and therefore of destiny, which classical man entirely lacked.

What matters, the argument continues, is the dominant idea which, in the course of its development, finds expression first in one art and then in another. Thus, in the modern culture, architecture gradually moves to the expression of that system of relations which appears vital to the Faustian mind. Hence it aims more and more definitely at the expression of pure form until at last, in baroque work, the actual structure is felt as a hindrance and the idea passes over from architecture into music. Under the stimulus of this notion Dr. Spengler's thought becomes mystic, transcendent, powerfully impressive in its insistence on the underlying unity of the most diverse activities. The Faustian mind aspires towards the infinite; therefore—

> he discoveries of the New World, the circulaion of the blood, and the Copernican universe were achieved almost simultaneously, and at bottom are completely equivalent; and the discovery of gunpowder (that is, the long-range weapon) and of printing (the long-range script) was little earlier.

All these achievements, in fact, were efforts to express the dominant attitude of mind, and were accomplished out of an nward necessity. But there comes a time in all cultures when this effort at expression has reached its maximum range, when the idea has been realized in as many forms as are possible to the type of mind which has conceived it, and when nothing remains but to work out its implications. At this stage, which in our own epoch Dr. Spengler believes to have been reached about 1800, culture which is vital gives place to civilization which is mechanical, and brain so completely replaces soul that the law of the conservation of energy becomes a more cogent statement than the doctrine of personal immortality.

The wealth of illustration with which these conceptions are worked out accounts for the impression that the book has made. But again the question arises whether the distinction between classical and contemporary thought is really fundamental, whether Dr. Spengler has rightly understood either of the ages which he contrasts. That the Greeks shirked and that the moderns attack the problem of the infinite is, of course, beyond dispute. But there is a flagrant *non sequitur* in arguing that the Greek mind was unaware of what it refused to investigate. The whole Platonic system is evidence to the contrary, and the way the Greek mind handled its problem was to concentrate on the instant so completely as to make it timeless. So, too, with the doctrine that cultures grow, mature, and die like individuals. After all, do our materials justify so relentless a generalization? At least Dr. Spengler lays himself open to the charge that he has imposed his theories on the facts. The Arabian culture, for example, whose influence and range he expounds on lines suggested by Strzygowski, is a necessity to an argument which postulates the decline and death of the classical idea. But if we are not enthralled by the postulate there is nothing to prevent us regarding Sancta Sophia as the last great constructive achievement of the Greek genius, which borrowed from Persia at the end as it had borrowed from Egypt at the beginning, and which only seemed to have lost its quality after Justinian's day because it had communicated its secrets to all mankind. Still more suspicious is Dr. Spengler's attack on modern art, which he regards with all the less favour because it is French. His argument demands that there should be no idea behind it because new ideas do not occur when a culture has died down into a civilization. And so the modern masters are bludgeoned. "Rembrandt's mighty landscapes," we read, "lie essentially in the universe, Manet's near a railway station"—as though a station were not as effective a microcosm as a mill.

Objections such as these are not merely petty. They indicate the fundamental defect in Dr. Spengler's system—namely, that its conclusions stand in amazing contradiction to its premises. It is put forward as "the philosophy of the future . . . the only philosophy which is within the possibilities of the West-European mind in its next stages." So this West European mind, whose outstanding quality is its emancipation from the world of sense, its concentration on all possible relationships, its pursuit of the infinite, is to be summed up in one philosophy, and that philosophy rigidly determinist! The reader may well rub his eyes in wonder that so powerful a thinker should involve himself in so monstrous a contradiction. His wonder will pass if he reflects that when Dr. Spengler looked up from the abstractions of the mathematical textbooks he was comparing he found himself face to face with the Prussia-Germany which had proved that it would win the coming war.

Feb 8. Kshitimohan Babu today told us about taking Nepal Babu & others to a meeting of Bauls a few miles away. Ellen asked why he did not wear a Sanyasi's dress, A Baul sang a ~~wonderfully~~ fine song about how if the "ras" (flavour, juice, life, sweetness) is present in the apple, then the outer covering comes automatically; but who can create this inner sweetness by painting ~~a~~ colour on the outer skin. A beautiful metaphor of the inner & outer Life. Stop

Nepal Babu was astonished and asked the singer who was his guru. The reply, again in song, was that ~~everything~~ every circumstance, every mood, every event, was his guru. "Innumerable are my gurus". Everything may show us the divine presence or divine relationships.

Still not to be put off, Nepal Babu asked the man when ~~the~~ he was initiated. Singing again, the Baul replied, "when I was born". My sense of the presence of my mother was an initiation into love, her milk, every part of life is an initiation. Life and initiation cannot be separated.

In reply to a question as to their method of attaining realization, the Baul sang that Love is the only method. Without love no creeds, formulas or ceremonies can be of any use.

The Sanscrit word Sangita implies instrumental & vocal music and also dancing — all harmonized as complete (sam) song.

One Baul asked the other, not to dance, but "to make his limbs sing".

The daughters of Dadu told what should be expected of women. Tell clearly that not to ask demand great things of anyone is to degrade them; a great demand & expectation is a great stimulus. [Cf this in regard to one's self. & cf. to Valentine]. The function of deities is to make these demands.

Baul = mad one. By calling themselves mad they gain freedom because then people do not expect worldly things of them.

Quotations from Giovanni Papini's "Story of Christ" – Hodder & Stoughton, London – Trans by M. P. Agnetti 15th ed 1924

p. 77. "The poor in spirit are those who are fully and painfully conscious of the ~~imperf~~ imperfections of their own souls, of the lack of goodness in all of us, of the state of moral indigence wherein the majority dwell. Among the poor only those suffer who are keenly conscious of their poverty. Did they not suffer they would not seek to better their condition. How widely do these differ from the falsely rich, the proud, who deem themselves rich 'in spirit', that is to say complete and therefore incapable of becoming more perfect." ---

"The meek are those who suffer the presence of the wicked and their own; -- who do not resort to acts of violence against the [illegible] wicked, but conquer them by gentleness." ---

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p. 94. "He who swears truthfully is afraid; he who swears a false oath = a traitor. The one believes that the power he has evoked may punish him for so doing. --- He who always speaks the truth, not from fear of retribution but because it is his nature so to do, has no need of oaths" --

pp 97-99

"The principle of non-resistance to evil constituted for innumerable believers the one intolerable and unacceptable point of Christianity. There are three ways with which man may meet violence — revenge, flight, turning the other cheek. The first — the barbarous principle of the law of retaliation, which, modified and disguised in our 'codes,' still holds sway. We meet evil with evil either by our own act or by the acts of those officials whom civilization has appointed, our judges and jailors. The evil committed by these men who pronounce and execute sentence is thus added to the original offence. Not infrequently punishment reacts upon him who seeks vengeance, and then the terrible chain of retaliation stretches out to an appalling length. .... The law of retaliation may indeed afford fierce satisfaction to him who is first attacked, but instead of cancelling evil it multiplies it.

"Nor is flight a better policy. He who hides himself does but encourage his enemy. The fear of vengeance may, at times, stay the hand of the violent, but he who flies stimulates his enemy to pursue him, and he who gives himself for dead invites his enemy to slay him, and his weakness becomes the accomplice of that others' ferocity. Here again is evil engendering evil.

"The only way, notwithstanding its apparent absurdity, is that which Jesus commands us to adopt. If one smite you on the cheek and you smite him in return, the next step will be blows, and consequently weapons will be drawn, thus bringing about, for some futile reason, perhaps, as much as the loss of a life. If you flee, your enemy will pursue you, or, on meeting you, encouraged by his first success, he will assail you with redoubled violence. To turn the other cheek means that the second blow will not be inflicted; it means the severing of the first link of a chain of inevitable evils. The assailant who looks for resistance or flight is put to shame by his own action. It is the last thing he has anticipated. He is confused, and his confusion humiliates him. He has time to look within himself; his victim's composure tempers down his wrath, giving him an opportunity to reflect. He cannot accuse you of fear, because you stand ready to receive the second blow, offering your cheek for him to smite. Every man admires courage, especially moral courage, which is the rarest and most admirable form of all. The victim who neither offers resistance nor seeks to escape displays a greater strength of mind, greater self-command, a truer heroism than does he who, blind with rage, hurls himself upon his assailant and seeks to outdo him in violence. Impassibility, when it is not the impassiveness of the fool; gentleness, when it is not cowardice, fills with stupefaction even the basest souls, as do all extraordinary things. The brute is compelled to see that he is no ordinary man who possesses these qualities; and when the brute is not incited to follow up his advantage by an answering blow from his victim or by his cowardly flight, he, paralyzed with astonishment, is filled with an almost timorous respect for this new power with which he was as yet unacquainted and which confounds him. And this more especially because one of the most powerful stimulants to violence is the satisfaction the assailant anticipates and eventually derives from a demonstration of rage on the part of his victim, from his resistance and from the contest resulting from a first blow. Man is an agonistic animal. Non-resistance, however, puts an end to the assailant's satisfaction and enjoyment; for he finds himself no longer confronted by an opponent but by a superior being, who says calmly: 'Have you not had enough? Then here is my other cheek. Vent your rage to your heart's content. It is better that my face should suffer than my soul. You may cause me as much pain as you like, but you cannot rouse me to a wrath such as yours; you cannot drive me to vie with you in your insane brutality; you cannot coerce me into doing evil and then pleading in extenuation of my fault that I was the victim of violence."

"A power such as but few possess to control the passions, the nerves, and all the lower instincts is indispensable if we are to observe the letter of Jesus' precept. It is indeed a bitter and distasteful injunction, but Jesus never said that to follow
[?] him was an easy matter." - -

-- "The manifestation of such unusual self-control, of which the ordinary individual is incapable.

can have no conception; the almost supernatural fascination of an attitude so unusual, so at variance with tradition and the common passions, this manifestation, this display of strength, this absurd miracle, as unexpected as are all miracles, as difficult to comprehend as are all marvels; this example set by a normal, able-bodied individual, who in outward appearance differs in no way from his fellow-men, but whose being is, so to speak, godlike, is that of one raised above other human beings, of one who dominates the passions that sway his fellow-men, who bears himself (he, a mere man) so differently from all other men; this example, if it be oft repeated, if its motive be not attributable to supine stupidity and it be accompanied by acts of physical courage when physical courage is a means of achieving good and not of spreading evil, wields a power the strength of which we, although we may be strongly imbued with ideas of retaliation and vengeance, can nevertheless form a conception. It is difficult, however, for us to realize the extent of this power, and we can never fully grasp it, because the manifestations of non-resistance have been all too few to enable us to form a thorough experience in support of what we know to be the fact.

"If, however, the commandment of Christ's has been obeyed but seldom or not at all. It cannot be said to be impracticable, or still less to deserve rejection. - - -

"But whether it pleases us or not, only by means of this precept of Jesus can the problem of violence be solved. Of all others it is the only one that does not add evil to evil, multiplying it a hundredfold, does not envenom the wound and prevent its healing. - - - To return a blow for a blow, to punish one crime by committing another, is to act upon the principle the malefactor himself obeys, is to degrade oneself to his level. To take refuge in flight is to humiliate oneself before him, and encourage him to take advantage of his first opportunity. It is vain to reason with one who is hostile and wrathful. But to reply by a single act of submission, to offer one's breast to him who has dealt one a blow between the shoulders, to give a thousand to him who would rob one of a hundred, to bear three days with him who would torture one for an hour, is an act of supreme heroism notwithstanding its appearance of cowardice; an act so extraordinary as to disarm the most brutal of assailants by the irresistible majesty of what is divine. Only he who has triumphed over himself can triumph over his enemies;

only saints can subdue the fierce nature of the wolf; only he who has transformed his own spirit can transform the spirits of others and render ~~this~~ life less painful to all."

[Get hold of Adler or his disciples re psychology of desire for power; also the behaviourists. I think that the psychology of the situation can be worked out as clearly the only intelligent course. Work out the psychological satisfactions to the assailant from the resistance of the victim, & his consequent emptiness if it doesn't come. The jiu jitsu simile.

Need of belief in Unity & Eternity of Spirit.

Inquire whether Tunney's attack isn't Gandhi's "resistance", in subtle form, plus love. Re Patten case, what is real equivalent of turning the other cheek? He presumably isn't angry as the guardian. Nor is he angry as the ward. Not an ordinary assailant psychology. Resistance perhaps: here might take form of warning (?), Or of offering oneself as substitute is no substitute for that will not satisfy the sex passion which is Pathan's motive. He wants to seize something; not to destroy or drive it away.)

Feb 10. Kshitimohan Sen on Ancient Indian Education.

In Vedic times the people were pastoral. Inspiration came to them occasionally; just as most of the events of their lives were irregular and occasional, celebrating some event, — and were voiced in hymns. These hymns were recited in public places. Such occasions, places and subjects formed the means of instruction. Life was very simple. As their knowledge of astronomy & regular months increased, these occasions grew & were regularized.

When they changed from herdsmen to agriculturalists, the change to fixed abodes changed all their thought and ways and culture. The first great problems became sanitation and the supply and storage of water (wells, irrigation, tanks). The wise men o villages who most successfully solved the problems of sanitation were resorted to for instruction. How to keep the soil from pollution, how to keep their persons clean, the brushing of teeth, - all such matters became very important. And corresponding to the storage of water and of food on the physical plane, came the gathering together, regularizing and storage of knowledge in certain men took place.

But all knowledge and its transmission and receiving were social affairs. As the Tantric texts explain it, the really most vital things cannot be hoarded or bartered or sold. Air & water are examples. If necessary, a man can go a month without food, but not for 2 minutes without air. Knowledge & wisdom are such things. Each man may receive it only to pass it on. He is like glass; the light must pass through him. The young men who receive such knowledge are like bridges between the generations. They must regard what they receive as a trust. The giving, the receiving and the subject are all matters which affect everyone. Knowledge & teaching may not be paid for, nor may even the king pay for it. The gurus never would take money or presents from the king, for the State must not be allowed to control education. Nor would the guru take money from the boy's parents. The support came from gifts from everyone, - the pupils going out daily and begging.

The pupils were brahmacharyas & wore a distinctive dress so that their begging etc would be effective. Brahmacharya means literally "one who moves in greatness, or among great things". That is the truest definition.

The gurus were all householders in this age. Later, in the Buddhist age, because of monasteries & ascetic ideas, they were in universities & Sanyasis. That was a concentration of knowledge, of life principles, that was bad and made sore places festering in society. But in these early times the gurus were everywhere in the regular life of the people. Each boy left home & sought the kind of guru fitted for his own needs & character. A parent did not teach his own son.

There were no fixed methods of teaching. The guru's love for his chela provided the appropriate method in each case. The objects ~~(objective)~~ objective parts of his life of the guru became subjective knowledge for the disciple just as the blood of the cow, upon the insistence of the calf, becomes turned into milk. And the cow must have the calf seeking milk & pushing for it before the transmutation of blood into milk can take place. So the guru needs the chela to create knowledge & wisdom.

Kshiti Mohan Babu gave this in a series of about 50 lectures at a school in Kathiawar & later is going to give than more about ancient education of the poor & common people.

From J. C. Bose. "Plant Response as a Means of Physiological Investigation" – Longmans Green & Co. 1906. p. 754

"The phenomenon of life, then, introduces no mystical power, such as would in any way thwart, or place in abeyance, the action of forces already operative. In the machinery of the living, as in that of the non-living, we merely see their transformation, in obedience to the same principle of conservation of energy as obtains elsewhere; and it may be expected that, in proportion as our power of investigation grows, the origin of ~~the~~ each variation of the living organism will be found more and more traceable to the direct or indirect action upon it of external forces, the element of chance being thus progressively eliminated, as the definite sequence of cause and effect comes to be perceived with an increasing clearness; and only, I venture to think, as this is worked out, can we learn to apprehend fully the true significance of the great Theory of Evolution".

His books all publd by Longmans Green are

Response in Living & Non-Living	10s 6d.	190
Plant Response.	21s.	190
Comparative Electro-Physiology	16s.	190
Researches on Irritability of Plants	7s. 6d	191
Physiology of Ascent of Sap.	16s.	
Physiology of Photosynthesis	16s.	
Life Movements in Plants.		
Vol I Parts I & II	15s.	
Vol II	20 s.	
Vol III & IV in one vol.	20s.	

Mechanism of Plant Response.

The Nervous Mechanism of Plants 1926.

Life & Work of Sir Jagadis C. Bose by Patrick Geddes - 16s.

Quotation from his "Nervous Mechanism of Plants" 1926. — Preface pp. IX & X

"The results of the investigations which I have carried out for the last quarter of a century establish the generalization that the physiological mechanism of the plant is identical with that of the animal. For there is hardly any phenomenon of irritability observed in the animal which is not also discoverable in the plant. In the multicellular animal organism as higher complexity was attained, it was accompanied by the gradual evolution of a nervous system, by which the different organs are put in intimate connection with each other and their various activities co-ordinated for ensuring the common good of the organism. Such connecting nervous links had not been suspected in the plant, commonly regarded as distinctly lower in the scale of evolution. The researches described in the present work show that not only has a nervous system been evolved in the plant, but that it has reached a very high degree of perfection, as marked by the reflex arc in which a sensory becomes transformed into a motor impulse. The characteristics of the two impulses, and the definitely distinct channel for their conduction, can be studied with greater certainty and accuracy.. in the plant than in the animal.

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plants are sensible [illegible] like ourselves, their nervous [illegible]

See also Bengal Govt Press Calcutta for Annual Transactions of Bose Research Institute. Vol I. Parts 1 + 2 1918. – Life movements in Plants.

From his "Response in Living & Non-Living" pp 189-191.

"The living response in all its diverse manifestations is found to be only a repetition of responses seen in the inorganic. There is in it no element of mystery or caprice, such as we must admit to be applied in the assumption of a hypermechanical vital force, acting in contradiction or defiance of those physical laws that govern the world of matter. Nowhere in the entire range of these response-phenomena - inclusive as that is of metals, plants and animals - do we detect any breach of continuity --- [The phenomena of response] "are, on the contrary, physico-chemical phenomena, susceptible of a physical inquiry as definite as any other in inorganic regions."

Feb 11. May we say that all things continually change not only in time but in space or position? ∴ Change as the essence of the sense of time applies to the less subjective coordinates of space also. Cf Bergson re time. Is change the result or implication of the fact that God is in everything, - a consequence of his infinity or that his play or self-display of his nature (~~been~~ being an infinite nature) cannot be static but must continually evolve and change and exhibit new and different aspects, so far as we as spectators or observers or feelers are concerned. Change, like time & space, is a condition of our human nature, or a means or method or mode through which we apprehend certain aspects of the Universe on of God.

An excellent article on Pantheism by Edmund Holmes in Hibbert Journal April 1926 This Journal is a quarterly, @ 10s. per annum, publd. by Constable & Co. Ltd 13 Orange St London W.C. 2 Also a good article on Science & Religion.

Excellent article on "Enlightenment & Ignorance" by Daisetz Teitaro Suzuki He is editor in the Eastern Buddhist, of the " Socy The Eastern Buddhist Society,
The Library, Otani University,
Muromachi-Kashira, Kyoto, Japan
@¥1.50 single copy. about Rs 3-4-0 per annum 11 Rs in India
U.S.A. $3.50 A quarterly.
Also on Zen Buddhism in Vol I #1 & Vol II #6
& on Mahayana Buddhism in Vol I #2

Quotation from that article:–

"Buddhist scholars are engrossed too much in the study of what they regard as the Buddha's teaching and his disciples' exposition of the Dharma, so called, while they neglect altogether the study of the Buddha's spiritual experience itself.--- What Buddha taught his disciples was the conscious outcome of his intellectual elaboration to make them see and realise what himself had seen and realised." This intellectual outcome, however philosophically presented, does not necessarily enter into the inner essence of Enlightenment experienced by the Buddha. When we want, therefore, to grasp the spirit of Buddhism, which essentially develops from the content of Enlighten ment, we have to get acquainted with the signification of the experience of the founder, — experience by virtue of which he is indeed the Buddha. ~~and the~~ ---- ---- "What is this Prajñā? It is the understanding of a higher order than that which is habitually exercised in acquiring relative knowledge. It is a faculty both intellectual and spiritual, through the operation of which the soul is enabled to break the fetters of consciousness. The latter is always dualistic inasmuch as it is cognizant of subject and object, but in the Prajñā which is exercised 'in union with one-thought-viewing' there is no separation of knower and known and knowledge, these are all viewed ~~as~~ (ikshana) ~~in~~ one thought (ekacitta). Enlightenment is the outcome of this. It is therefore an absolute state of mind in which no 'discrimination' (_parikalpana_ or _vikalpa_) takes place. It requires a great mental effort to realise this state of viewing all things in one thought; our logical as well as practical consciousness is too given up to analysis and ideation; that is to say, we cut up realities into elements in order to understand them, but when they are put together to make the original whole, its elements stand out too conspicuously defined and, we do not view the whole 'in one thought'. And as it is only when 'one thought' is reached that we have enlightenment, an effort is to be made to go beyond our relative empirical consciousness. We read in the _Katha Upanishad_: 'As rain water that has fallen on a mountain ridge runs down on all sides, thus does he who sees a difference between qualities run after them on all sides. As pure water poured into pure water remains the same, thus, O Gautama, is the self of a thinker who knows.' This pouring of pure water into pure water is, as we have it here, the 'viewing of all qualities in one thought' which finally cuts off the hopeless tangle of logical mess by merging all differences and likenesses into the absolute oneness of the knower (jñānin) and the known (jñeya). Eckhart, the great German mystic, is singularly one with the Buddhist view of enlightenment when he expresses his thus: 'Das Auge darin ich Gott sehe, is dasselbe Auge, darin Gott mich sieht. Mein Auge und Gottes Auge ist ein Auge und ein Gesicht und ein Erkennen und eine Liebe".

"Enlightenment therefore must involve the will as well as the intellect. It is an act of intuition born of will. The will wants to know itself as it is in itself (yatthābhūtam dassana), free from all its cognitive conditions. The Buddha attained this end when a new insight came upon him at the end of his ever-circulatory reasoning from decay ~~to~~ and death to Ignorance and from Ignorance to decay and death, through the twelve links of the Paticca-samuppāda. The Buddha had to go over the same ground again and again, because he was in an intellectual impasse through which he could not move further on. He did not repeat the process, as is originally imagined, for his own philosophical edification. The fact was that he did not know how to escape this endless rotation of ideas; at this end there was birth, there was decay and death, and at the other end there was Ignorance. The objective facts could not be denied, they boldly and uncomfortably confronted him, while Ignorance baffled the progress of his cognitive faculty moving further onward or rather inward. He was hemmed in on both sides, he did not know how to find his way out, he went first this way and then that way, forever with the same result – the utter inutility of all his mental labour. But he had an indomitable will, he wanted, with the utmost efforts of his will, to get into the very truth of the matter, he knocked and knocked until the doors of Ignorance gave way; and they burst open to a new vista never before presented to his intellectual vision. ----- "Ignorance was not a cognitive ignorance, but meant the darkness of spiritual outlook. If Ignorance were no more than cognitive, the clearing up of it did not and could not result in enlightenment, in freedom from the Fetters and Defilements, or Intoxicants as some Pali scholars have them. - - .

"Ignorance which is the antithesis of Enlightenment, therefore, acquires a much deeper sense here than that which has hitherto been ascribed to it. Ignorance is not merely not knowing or not being acquainted with a theory, system or law; it is not directly grasping the ultimate facts of life as expressive of the will. In Ignorance knowing is separated from acting, and the knower from that which is to be known. In Ignorance the world is asserted as distinct from the self, that is, there are always two elements standing in opposition. This is, however, the fundamental condition of cognition, which means that as soon as cognition takes place there is Ignorance clinging to its every act. When we think we know something, there is something we do not know. The unknown is always behind the known, and we fail to get at this unknown knower, who is indeed the inevitable and necessary companion to every act of cognition. We want, however, to know this unknown knower, we cannot let this go unknown, ungrasped, without actually seeing what it is, that is, Ignorance is to be enlightened. This involves a great contradiction, at least epistemologically. But until we transcend this condition, there is no peace of mind, life grows unbearable. In his search for the 'builder' (gahākara), the Buddha was always accosted by Ignorance, unknown knower behind knowing. He could not for a long time lay his hands on this one in a black mask until he transcended the dualism of knower and known. This transcending was not an act of cognition, it was self-realization, it was spiritual realization, and outside the ken of logical reasoning, and therefore not accompanied by Ignorance. The knowledge the knower has of himself, in himself, that is, as he is to himself, is unattainable by any proceedings of the intellect which is not allowed to transcend its own conditions. Ignorance is brought to subjection only by going beyond its own principle. This is an act of the will. Ignorance in itself is no evil, nor is it the source of evil, but when we are ignorant of Ignorance, of what it means in our life, then there takes place an unending concatenation of evils. *Tanha* (craving) regarded as the root of evil can be overcome only when Ignorance is understood in its deeper and proper signification." . . .

"Ignorance from which starts the series of the Nidānas has no time limits, for it is not of time, but of the will as is enlightenment. When time-conception enters, enlightenment which is negatively the dispelling of ignorance loses all its character of finality, and we begin to look around for something going beyond it. ---

To take Ignorance for an intellectual term and then to interpret it in terms of time-relation, altogether destroys its fundamental character as the first in the series of the Twelve Nidānas. --- "In the beginning which is really no beginning and which has no spiritual meaning except in our finite life, the will wants to know itself, and consciousness is awakened, and with the awakening of consciousness the will is split into two. The one will, whole and complete in itself, is now at once actor and observer. Conflict is inevitable; for the actor now wants to be free from the limitations under which he has been obliged to

(cf. Swedenborg on the correspondence of space-time) put himself in his desire for consciousness. He has in one sense been enabled to see, but at the same time there is something which as observer he cannot see. In the trail of knowledge, ignorance follows with the inevitability of fate, the one accompanies the other as shadow accompanies object, no separation can be effected between the two companions. But the will as actor is bent on going back to his own original abode where there was yet no dualism, and therefore peace prevailed. This longing for the home, however, cannot be satisfied without a long hard trying experience. For once divided into two, the thing cannot be restored to its former unity until some struggle is gone through with. And the restoration is more than a mere going back, The original content is enriched by the division, struggle and resettlement.

"When first the division takes place in the will, consciousness is so enamoured of its novelty and its apparent efficiency in solving the practical problems of life that it forgets its own mission, which is to enlighten the will. Instead of turning its illuminating rays within itself, that is, toward the will from which it has its principle of existence, consciousness is kept busy with the objective world of realities and ideas; and when it tries to look into itself, there is a world of absolute unity where the object of which it wishes to know is the subject itself. The sword cannot cut itself! The darkness of Ignorance cannot be dispelled because it is its own self. At this point the will has to make a heroic effort to enlighten itself, to redeem itself, without destroying the once-awakened consciousness. This was accomplished as we see in the case of the Buddha, and he became more than mere Gautama, he was the Awakened One and the Exalted and Supremely Enlightened. Willing is thinking and seeing. By thus seeing itself, the will is made really free and its own master; for it recognizes itself through its own act. To know itself thus in the most fundamental sense of the term — here is the Buddhist redemption.

"Ignorance prevails so long as the will remains cheated by its own offspring or its own image, consciousness, in which the knower always stands distinguished from the known. The cheating, however, cannot last, the will wishes to be enlightened, to be free, to be by itself. Ignorance always presupposes the existence of something outside and unknown. This unknown outsider is generally termed ego or soul, which is in reality the will itself in the state of Ignorance. Therefore, when the Buddha experienced Enlightenment, he at once realized that there was no Atman, no soul entity as an unknown and unknowable quantity. Enlightenment dispelled Ignorance and with it all the bogies conjured up from the dark cave of ego disappeared. Ignorance in its general use is opposed to knowledge, but from the Buddhist point of view in which it stands contrasted to Enlightenment, it means the ego (ātman), which is so emphatically denied by the Buddha. This is not to be wondered at, seeing that the Buddha's teaching centered in the doctrine of Enlightenment, the dispelling of Ignorance. -

"Those who only see the doctrine of non-atman in Buddhism and fail to inquire into the meaning of Enlightenment, are incapable of appreciating the full significance of Buddha's message to the world." ---

--- His theory of non-atman was not only established by a modern scientific method, but essentially was the outcome of his inner experience. When Ignorance is understood in the deeper sense, its dispelling unavoidably results in the negation of an ego-entity as the basis of all our life activities. Enlightenment is a positive conception, and for ordinary minds it is quite hard to comprehend it in its true bearings. But when we know what it means in the general system of Buddhism and concentrate our efforts in the realization of it, all the rest will take care of themselves, such as the notion of ego, attachment to it, Ignorance, Fetters, Defilements, etc. Moral Conduct, Contemplation, and Higher Understanding – all these are meant to bring about the desired end of Buddhism, that is, enlightenment. The Buddha's constant reiteration of the theory of causation, telling his disciples how when this is cause that is effect and how when cause disappears, effect also disappears, is not primarily to get them acquainted with a kind of formal logic, but to let them see how enlightenment is causally related to all human happiness and spiritual freedom and tranquility.

"As long as Ignorance is understood as logical inability to know, its disappearance can never bring out the spiritual freedom to which ~~the~~ even the earliest known literature of Buddhism makes so frequent and so emphatic allusions. --- --

"One of the reasons, however, why the Buddha left some metaphysical questions unanswered or indeterminate (avyākata) was due to the fact that Buddhism is a practical system of spiritual discipline and not a metaphysical discourse. The Buddha naturally had his theory of cognition, but this was secondary inasmuch as the chief end of Buddhist life was to attain enlightenment from which spiritual freedom ensues. Enlightenment vanquishes Ignorance lying at the root of birth-and-death and laying fetters of every description, intellectual as well as affective. And this vanquishing of Ignorance cannot be achieved except by the exercise of ones will-power; all the other attempts, especially merely intellectual, are utterly futile." -- --

"Enlightenment or the dispelling of Ignorance which is the ideal of Buddhist life, we can now see most clearly, is not an act of the intellect, but the transforming or remodelling of one's whole being through the exercise of the most fundamental faculty innate in every one of us. Mere understanding has something foreign in it and does not seem to come so intimately into life. If enlightenment had really such a tremendous effect on our spiritual outlook as we read in the Sutras, it could not be the outcome of just getting acquainted with the doctrine of Causation. Enlightenment is the work of Paññā which is born of the will when it wants to see itself and to be in itself. Hence the Buddha's emphasis on the importance of personal experience; hence his insistence on meditation in solitude as the means of leading to the experience. Meditation, through which the will endeavours to transcend the condition it has put on itself in the awakening of consciousness, is therefore by no means the simple act of cogitating on the theory of Origination or Causation, which forever moves in a circle starting from Ignorance and ending in Ignorance.

This is the one thing that is most needed in Buddhism. All the other metaphysical problems involve us in a tangled skein, in a knotted mass of thread.

"Ignorance is thus not to be got rid of by metaphysical means, but by the struggle of the will. When this is done, we are also freed from the notion of an ego-entity which is the product or rather the basis of Ignorance, on which it depends and thrives. The ego is the dark spot where the rays of the intellect fail to penetrate, it is the last hiding lair of Ignorance, where the latter serenely keeps itself from the light. When this lair is laid bare and turned inside out, Ignorance vanishes like frost ~~before~~ in the sun. In fact, these two are one and the same thing, Ignorance and

of Edw. Carpenter

the idea of ego. We are apt to think that when Ignorance is driven out and the ego loses its hold on us, we have nothing to lean against and are left to the fate of a dead leaf blown away hither and thither as the wind listeth. But this is not so; for enlightenment is not a negative idea meaning simply the absence of Ignorance. Indeed, Ignorance is the negation of enlightenment and not the reverse. Enlightenment is affirmation in the truest sense of the word, and therefore it was stated by the Buddha that he who sees the Dharma sees the Buddha and he who sees the Buddha sees the Dharma, and again that he who wants to see the Buddha ought not to seek him in form, nor in voice, etc. When Ignorance ruled supreme, the ego was conceived to be a positive idea, and its denial was nihilistic. It was quite natural for Ignorance to uphold the ego where it found its original home. But with the realization of Enlightenment, the whole affair changes its aspect, and the order instituted by Ignorance is reversed from top to bottom. What was negative is now positive, and what was positive is now negative. Buddhist scholars ought not to forget this revaluation of ideas that comes along with enlightenment. Since Buddhism asserts enlightenment to be the ultimate fact of Buddhist life, there is nothing in it negativistic, nothing pessimistic.

Ignorance is departure from home and enlightenment is returning.

While wandering we lead a life
> full of pain and suffering and the world wherein we find ourselves is not a very desirable habitat. This is however put a stop to by enlightenment as thus we are enabled once more to get settled at home where reign freedom and peace. The will negates itself in its attempt to get an insight into its own life, and dualism follows. Consciousness cannot transcend its own principle. The will struggles and grows despondent over its work. Why? This is a mystery deeply inherent in the will. Why did the Heavenly Father have to send his only child to redeem the creation which was his own handiwork and yet

went further astray from its home? Why had Christ to be so dejected over the destiny of the erring children of God? This is an eternal mystery, and no relative understanding is made to grapple with these questions. But the very fact that such questions are raised and constantly threaten one's spiritual peace shows that they are not idle metaphysical problems to be solved by professional philosophers, but that they are addressed directly to one's inmost soul who must struggle and make effort to subdue them by a higher and deeper power native to itself — far higher and deeper than mere dialectic of cognition.

"The story of the prodigal son [see the Saddharma-pundarika Sutra, chapter 4, and the Vajrasamadhi Sutra, chapter 4) is such a favorite theme both for Buddhists and Christians, and in this do we not discover something eternally true, though tragic and unfathomable, which lies so deep in every human heart? Whatever this may be, the will finally succeeds in recognizing itself, in getting back in its own original abode. The sense of peace one finds in enlightenment is indeed that of a wanderer getting safely home. The wandering seems to have been altogether unnecessary from the logical point of view. What is the sense of losing oneself, if one has to find oneself again? What boots it after all — this going over from one to ten and from ten to one? Mathematically, all this is nonsensical. But the spiritual mystery is that returning is not merely counting backwards so many figures that were counted before in a reverse way. There is an immense difference here between physics and psychology. After returning, one is no longer the same person as before. The will, back from his excursion through time-consciousness, is God himself. - - - - -

"In this respect Christianity is more symbolic than Buddhism. The story of Creation, the fall from the Garden of Eden, God's sending Christ to compensate for the ancestral sins, his Crucifixion, and Resurrection – they are all symbolic. To be more explicit, Creation is the awakening of consciousness, or the 'awakening of a thought';

the Fall is consciousness going astray from the original path; God's idea of sending his own son among us is the desire of the will to see itself through its own offspring, consciousness; Crucifixion is transcending the dualism of acting and knowing, which comes from the awakening of the intellect; and finally, Resurrection means the will's triumph over the intellect, in other words, the will seeing itself in and through consciousness. After Resurrection the will is no more blind striving, nor is the intellect mere observing the dancer dance. In real Buddhist life these two are not separated, seeing and acting, they are synthesised in one whole spiritual life, and this synthesis is called by Buddhists Enlightenment, the dispelling of Ignorance, the loosening of the Fetters, the wiping off of the Defilements, etc. Buddhism is thus free from the historical symbolism of Christianity; transcending the category of time, Buddhism attempts to achieve salvation in one act of the will; for illumining effaces all the traces of time." --- "Knowledge, that is, Ignorance drove Adam from the Garden of Eden to the world of pain and patience (sahaloka), but it was not knowledge that would reconcile him to his Father, it was the Will dispelling Ignorance and ushering Enlightenment." --.

"It may not be altogether out of place here to make a few remarks con-

concerning the popular view which identifies the philosophy of Schopenhauer with Buddhism. According to this view, the Buddha is supposed to have taught the negation of the will to live, which was insisted upon by the German pessimist, but nothing is further from the correct understanding of Buddhism than this negativism. The Buddha does not consider the will blind, irrational and therefore to be denied; what he really denies is the notion of ego-entity due to Ignorance, from which notion comes craving, attachment to things impermanent, and giving away to the egotistic impulses. The object the Buddha always has in view and never forgets to set forth whenever he thinks opportune, is the enlightenment of the will and not its negation. His teaching is based upon affirmative propositions. The reason why he does not countenance life as it is lived by most of us is because it is the product of Ignorance and egoism, which never fail to throw us into the abyss of pain and misery. The Buddha pointed the way to escape this by enlightenment and not by annihilation

"The will as it is in itself is pure act, and no taint of egotism is there; this is awakened only when the intellect through its own error grows blind as to the true working of the will and falsely recognises here the principle of individuation. The Buddha thus wants an illumined will and not the negation of it. When the will is illumined, and thereby when the intellect is properly directed to follow its original course, we are liberated from the fetters which are put upon us by a wrong understanding, and purified of the defilements which ooze from the will not being correctly interpreted. Enlightenment and emancipation are the two central ideas of Buddhism. ----

"As long as the dualistic conception is maintained in regard to the liberation of the soul, there will be no real freedom as is truly declared by the Buddha. 'The abandonment of everything' means the transcending of the dualism of soul and body, of subject and object, of that which knows and that which is known, of 'it is' and 'it is not', of soul and soul-lessness; and this transcending is not attained by merely negating the soul or the will, but by throwing light upon its nature, by realising it as it is in itself. This is an act of the will. An intellectual contemplation which is advocated by the Samkhya philosophers does not lead one to spiritual freedom, but to the realm of ~~[illegible]~~ passivity, which is their 'realm of nothingness'. Buddhism teaches freedom and not annihilation, it advocates spiritual discipline and not mental torpor or emptiness. There must be a certain turning away in one's ordinary course of life, there must be a certain opening up of a new vista in one's spiritual outlook if one wants to be the true follower of the Buddha. His aversion to asceticism and nihilism as well as to hedonism becomes intelligible when seen in this light.

- - - - What then did the Buddha understand by Nirvana which literally means annihilation or cessation, but which is grouped here with such terms as awakening, turning away (that is, revaluation), and penetration, and contrasted to nothingness? There is no doubt, as far as we can judge from these qualifications, that Nirvana is a positive conception pointing to a certain determinable experience.

— "What thus the Buddha

denied, we can see, was Ignorance as to the true cause of birth and death, and this Ignorance was dispelled by the supreme effort of the will and not by mere dialectic reasoning and contemplation. The will was asserted and the intellect was awakened to its true significance. All the desires, feelings, thoughts and strivings thus illuminated cease to be egotistic and are no more the cause of defilements and fetters and many other hindrances, of which so many are referred to in all Buddhistic literature, Mahāyāna and Hīnayāna. In this sense the Buddha is Conqueror, not an empty conqueror over nothingness, but the conqueror of confusion, darkness and Ignorance."

cf. to Aśvaghosha

--- When Arada (the Sankhya philosopher told the Buddha {23 to liberate the soul from the body as when the bird flies from the cage or the reed's stalk is loosened from its sheath, which will result in the abandonment of egoism, the Buddha reasons in the following way: 'As long as the soul continues there is no abandonment of egoism. The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it. There is no real separation of the qualities and their subject; for fire cannot be conceived apart from its form and heat. Before the body there will be nothing embodied, so before the qualities there will be no subject; how if it was originally free could the soul ever become bound?'

The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated. Or if the soul be declared to be unknowing, then what use to you is this imagined soul. Even without such a soul, the existence or the absence of knowledge is notorious as, for instance, in a log of wood or a wall. And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything".

Feb 19. Kshitimohan Sen told me about Ramaji's prayer. He was a disciple & contemporary of Dadu, and only a cotton carder

He prayed that God would allow him to express his realisation of God, of the Infinite. Just as the tree draws sustenance from its roots, it expresses that to the world through its branches. The tree keeps & we should keep only enough to maintain that expression The rest it gives forth to the world. "Let my whole life (not merely words) be an exclamation 'Thou Art'!"

He said his only Veda or Koran or Bible was the infinite universe of creation which was glittering up from the wealth of God. No dry texts on papers needed any longer. No religion & no work of art can be a final or complete expression of the infinite. But all artists, poets, musicians, are like potters who express their realication of God in an infinite wealth of forms. Can never be an end to it.

K.M.S. said that the flute & flute music is a symbol for the love of the unseen; the further away it is, the greater its charm & feeling & love. Therefore Krishna is black, because he the flute player is in the darkness. Music & the voice are the way by which the lover calls in the darkness & we follow the path by the sound of the flute. Also the sound of the flute means the instant & continuing presence of the player.

When daughters of Dada were describing the real use of apparently useless idealists, they said that there are some brass vessels with holes in them, no good for cooking, but they are used as water clocks, - floating on the water but gradually letting water in through the hole & sinking lower & lower, the time being shown by marks on the side to which the water would reach.

So the idealists may not be good for some practical life but they show us other ~~th~~ matters of equal importance.

Feb 19 In talk with Maulvi Sahib, he said or suggested the idea that (just as Hinton says) pain is connected somehow with giving or creation by the creature that feels the pain. The plant or animal is killed to furnish food for man & make it possible for man to create something injury; the woman feels pain in giving birth to a child. Yet the woman, being aware of future, suffers the pain gladly, because she knows what will be its aftermath (not its direct result); and having had the pleasure of a child she willingly undergoes the pain of another childbirth. The husband, realizing the wife's pain, might reproach himself as having been cruel to her in causing it, but he was not cruel, for the ~~real result~~ permanent result of his act is not pain but joy to her & to him. In each of these cases the sufferer gives something to the one who causes the pain, ~~&~~ to others, too. Husband may be cruel in this respect; it is a matter of his motive & attitude.

In this world, being a world of

time & space, it is inevitable ~~that there must be~~ separations, giving up of vehicles, apparent losses, hence sorrow & pain, & feeling of imperfection & of need. Plants consume minerals, animals & insects consume plants, men consume plants & animals. Each informed vehicle (cf J C Bose) gives up, the intangible vehicle, the material results of its work, to others who use it again or more amply to express another manifestation of God. There is no himsa or ahimsa in the taking or giving of vehicles or material. The himsa or ahimsa exists only because of the carelessness, cruelty, or hatred or fear of the taker, ~~or giver~~ or user, or the absence of those feelings. Ahimsa is allied to love & to sense of unity. a little like brothers, or lovers, who have sense of unity, do not hesitate to ask each other for service or for things; while between those who have

cf p 254
Ahimsa at the taking of the vehicle in question.
saying grace at meals an ex post facto expression.

only a sense of separateness, such requests are an impertinence & expression of selfishness & wrong or greed.

We should regard ourselves only as conduits for giving love, service & our realization & expression of God. As conduits we cannot be selfish. Connect this conduit idea with Soddy's concept of wealth as a flow, which cannot be ~~stoppe~~ stored without rotting. Also with Christ's concept of material wealth. A dynamic concept & ∴ very stimulating.

In this sense greed is a stupid & static (tamasic) & sluggish ~~te~~ motive, leading to torpidity, rot, death & disease. God's world is always changing, growing, dynamic, living.

A conduit never is sure where the next days flow is coming from. But it doesn't try to impound some of the flow.

Feb. 14. I have come to feel that fighting, conflict, even opposition to injustice, is a mistake, — a denial of the Unity. What does a plant do when it or one of its kind is injured? No retaliation, no opposition. It merely puts forth more life; tries to realize itself still more fully; to get around the obstacles, but not to attack or remove them. And plants are nearer God & Nature & Unity than we are, and can do things we cannot (i.e. make both carbohydrate & protein); are more beautiful & harmonious than we are; though having our feeling in certain ways. Fighting back seems to be associated with or result of animal or insect freedom of movement rather than with any specifically higher qualities morally. It is perhaps due to a greater consciousness of space, time & hence of possibility of separation or "loss", a sense of future & of insecurity — & of change, — all arising from greater freedom of movement.

Wouldnt we be wise to imitate the plants, and, as Jesus said, render good for evil.

Doesnt all opposition & conflict and even non-cooperation indicate the presence of fear? rather than of love? Isnt non-cooperation a mistake of emphasis? Of course all selection involves a rejection; but with a plant, e.g., its reaction toward its environment is to select & take into itself all that will help its life processes, and uses other things at least for support or for exercise of itself, — for instance a rock or the N part of the air. Its non-cooperation is simply not a taking into, inside of, itself, — but it does not struggle against or refuse any relations whatsoever with those things it cannot use. But it is so sure of itself & of what it needs that it selects surely &

Cf the parable of the tares & wheat.

[illegible]

instantly those elements only.

~~but~~ In the region of ideas it is harder to keep pure, so to speak, — that is to keep so sure of Self & of ones intimate nature and needs. Especially so ~~for~~ ignorant people in a complex situation. But if this is so the emphasis need not be on refusal, on non-cooperation, but on knowing oneself & positive life growth around & ~~up~~ toward that principle, selecting only those elements of thought, action & life ~~the~~ which will harmonise with it.

The power of similies & parables such as those used by Kabir & the Bauls may lie in the fact that they are like events, — having far vaster meanings than any tag or name or mere digest. Cf Korzybski

Feb. 14. From Kshiti Mohan Sen.

Bauls were excluded from all temples and churches. ∴ They realized that each man, each person, every place, each thing or object is a temple of God.

Truths, when isolated, are only facts. They become truths only when fully related to the unity of the whole. Therefore also the test of any truth is whether or not it fits with all other truths. If it does not so harmonize then it is incomplete, temporary, and not a real truth.

Each person is like a drop of water. In his search for God he needs to merge himself with other drops to make a stream; otherwise he will be dried up on his way and be as a particle of dust or sand. Sand moving makes friction, water drops together flow as a river.

Every nation is also a temple of God. Any nation that destroys another is a temple breaker. Every guru who interferes with the individuality of a pupil, who impresses his own image on the other, is a temple breaker.

Your work is not to make channels for other streams or for yourself. Don't be afraid of any stream. All streams are seeking God, wandering toward him in a way consistent each with its own life & circumstances & surroundings.

your job is only to keep yourself fluid, so that you may always seek God and may merge with others. A merging & union not of sects but of brotherhood in searching for God.

These are the sayings of Dadu's disciple Nama — (?)

—

In medicine, as in law & education, the Hindus always begin with cosmogony & cosmology & derive their principles by mutual relation to the whole. Thus they synthesize & keep truth. They do not ~~deal~~ have chemistry as their basis of medicine, as that is continually changing — atoms & molecules constantly shifting & combining.

Instead they begin with the Shankya philosophy of the 3 gunas, — satvas, rajas & tamas.

Allied to satvas is the bodily principle of bayu — wind, connected with the nervous system. Satvas is without weight, light giving. Rajas is the power principle — moving, fiery. So bile (pit) is allied to that. Bile is the digestive principle, heat producing. Then tamas is dark & heavy. Allied to that is the humour or principle of phlegm, (schleema)(kaf) — all the oozings or secretions of the body. (But not the excreta). The phlegm modifies & alleviates, by taking away, the excess of the pit or heat producing element. An excess of pit will be felt by the vagus (nervous system) as a sensation of heat, or as actual wind or gas in the body, and at the other end by an unusual amount of secretions (kaf ?, or phlegm). Phlegmatic temperament is slow, lethargic, lazy, tending toward tamasic. The quietness of Sattva is the other quiet of truth & light, at the other extreme. Rajas is intermediary between the two kinds of non-movement.

In realizing Unity, relationship, we attain enlightenment, emancipation & freedom. In any sort of rejection or separateness we are bound and limited.

All pilgrimages are to see God's manifestation or worship or realization in other and different places, circumstances and people.

Men may be my neighbors or brothers by living at the same time in the world as well as at the same place.

—

In our health we can never attain perfection. A continual flux + balancing of the 3 qualities. But there is a range within which the variation may take place without destruction or death.

Our bodies are an epitome of the universe. Veins like rivers. All elements in it, etc. etc. Therefore the philosophy of the universe gives us the principles for our health + understanding + guidance of the body.

Mr. Collins says he thinks of the 4th dimension as a process or movement from within outward, a sort of unfolding. Cf. glove symmetry, etc.

V. Bhattacharya, ~~prin~~ (Sastri Mahashaya) says Buddha & Sankaracharya were really in agreement. What Buddha called "Nirvana" Sankara called Brahma. Sankara being monist was really atheistic, for he leaves no one to worship God — or no god to worship except ourselves. So here also an inner resemblance between him & Buddha.

Sastri M thinks that each philosophy has helped everyone to realise

different roads to realization.
Buddha's & Sankara's ways are very difficult of attainment. Therefore, for the ordinary man, the way of worship, a dualism of some sort, such as Ramanuj's, for example, is easier and safer.

Buddha & Sankara both agree that to attain enlightenment we must abolish the mind, chitta, (consciousness). As soon as the mind comes, then comes Kama, Desire, attachment & that is the root of all our troubles & pains. All Indian philosophers agree that Kama is the root of trouble & must be ended, but these two go even further back & would do away with mind.

Buddha said that to attain Enlightenment one must get rid of desire, illusion and aversion (hatred). That was his answer to a man who wanted it very simply, in a nut shell, free from philosophy.

Asceticism or renunciation is only necessary for those who otherwise cannot see the spirit in all things and act accordingly & use all things as symbols of the spirit. Cf. Browning on love, in Ring & Book. But Relativity & 4th Dimension make the intellectual concept of spirit so strong

In India perhaps the most useful function of coal or oil or electrical power and machinery would be for pumping water from artesian wells.

author of "A Modern Mystic's Way" (Hinton?) says " Love and worship body and soul with soul and body and you may do what you like and Love body as passionately as soul".

Hinton ~~argues~~ recognizes that no pleasure can possibly degrade a man not already degraded by acting for himself. This acting for self is what Hinton condemns all through his philosophy. He believes that it is at the root of all our distorted virtues and false sins. In a right, he says, there cannot be a wrong. The wrong is in us, in our attitude. All pleasure taken merely for self degrades. It is the taking for self that degrades, not the thing taken.

[Cf this last sentence in relation to machinery + capitalism. Hasn't my resentment vs machinery been a mistake on these grounds. Isn't it capitalism that is the chief fault. no; it's myself, my weakness. Doesn't my book work out as a guide to restraint in use of machinery + power, rather than an advocacy of no power machinery at all?)

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"The casting out of self, to Hinton means, not a sinking of individuality and the cultivation of a mock heroism, but a defining of real individuality and a realization of other's needs so that impulses move in the direction of service, not only for others but for self. ... Hinton would say, Love your neighbor as yourself because you realize through your own needs and development what are your neighbor's needs. Neither a thwarted, exalted self nor a thwarted crushed neighbor is a fulfilling of the law of service, as Hinton understood service or love.

Feb 18 Kshitimohan Babu said to day that one must not hesitate to make certain kinds of demands on other people, because by making those demands we enable those people to discover and increase their own capacities and powers.

From Mrs. H. Ellis on J. Hinton.

"The great secret is not to seek either suffering or pleasure, but to accept them when they come as inspirations, or, in other words, as means to a definite end.

"By giving, says Hinton, to our

pains a place of use and necessity, not centred in ourselves but extending to others, and indeed affecting others chiefly as existing for and essential to God's great work in the world, by giving to our painful experience this place, the whole aspect of pain would be changed. A Christ, a mother, a martyr and a lover have this vision, and the nearer we are to this point of view the less we worry about the sordidness of pain, because we are concerned with its mystery and beauty. The mental understanding of what suffering indicates alters the actual suffering." - - -

"The reason we are made, or seem to be as if we were made for pain, is that we are made for love. I don't mean grudging, unhappy sacrifice, but love, which, having freely received freely gives and suffers gladly, if need be, so that pain is swallowed up in love and turns utterly into joy."

'What makes pain to us is that man is constantly aiming at ends which do not involve any giving up. When these ends are denied him he suffers, and he will always suffer, in a way unnecessarily, till he accepts once and for ever the great truth that a man only finds when he gives up, that is when he has ceased to clutch or even demand or expect for himself, but takes pleasure and pain as they come & gives of the good he has received, as chance offers."

like friction in a pipe)

No arbitrary, self-chosen sacrifice is good. There is no source of joy in it. It fails of its very first condition, spontaneous love. The merest feeling of vanity or hope of salvation for self alters the whole character of giving up for others. "Only that painful thing is good which has in it the root of pleasure."

"The embracing of a woman," said Hinton, "is the most spiritual of all things."

"It is how we receive pain, what experience we gain for ourselves and others through our individual suffering, that is the main thing. Hinton would ~~always~~ have us always stop to consider, in the questions of pain and pleasure alike, not so much how pain and pleasure may affect us individually, but how they, through the absorption of them into character and actions, affect others. Having freely received, either from pleasure or pain, it is our part to transmute both into a blessedness with which each and any human being near us can enrich himself, and so hand on the same to others.

Every losing or loss, if it could happen voluntarily, would be a gift. Pain comes from sense of loss: Pain therefore is really a gift, if taken rightly.

Hinton said "Never be afraid of giving up your best, and God will give you his better."

"Hinton knew, as Christ knew, that giving up is the one condition of having a better thing. 'He that loseth his life shall find it.'

"Hinton

According to James Hinton, genius is not supreme intellectual or other power, but unconscious and glad obedience to the impulses of Nature; a vehicle through which the intimate heart of Nature can express herself for God.

Quote from Mrs. Havelock Ellis' "Three Modern Seers". Kegan Paul 1911.

"No good woman can really dedicate herself except to a dedicated man. He began even in his youth to realize what it takes some of us nearly all our lives to grasp – that neither comfort, money, fame, nor even love itself can satisfy any life which is not first dedicated to truth and the service of others."

Hinton's creed was "Love, and do what you like". I.E. Love is the only guide necessary for all of life.

He says
"I perceive how music represents the universe. It is an ideal, and it is emphatically a representative of the universe because it especially embraces discords things of evil in themselves, yet making an essential part of the perfection of the whole".

"He taught that right is only a rigid thing when you are acting for self; and a fluid thing when acting for others".

He said: "Talent is doing; genius is suffering. Man's work is ~~not~~ done not by doing but by suffering. It is by what we bear that the world is redeemed. Our doing is very unimportant in itself, it is of no value. Christ was a sufferer, not a doer."

"Morality to Hinton was not a mere matter of goodness but of true relation to facts, a relation which must of the necessity of things, be fluent and cannot be rigid. 'If you make right a rigid thing', he says, 'a rigid thing in man's life is precisely a dead thing in a living body. It cannot partake in the life, and so is disease.'

In "Philosophy & Religion" he says

"The idea that that only which is bad needs to be reformed, superseded or done away with, is perhaps the greatest hindrance to our progress. We must learn to see that everything, the good and necessary just as much as any other, requires to be reformed and superseded by the opposite when it has had its day".

In his *Art of Thinking* he says

"Instead of thinking that we are in two worlds, as all religious men affirm, we shall think we are in a world apprehended by two faculties. The physical world will become to our regard no more a distinct existence opposed to the spiritual, but that spiritual itself. . . .

~~"I suppose that~~

"One thing I propose to do is to match the Fatherhood of God with the Motherhood of Nature, and, as in a child's earliest years the mother's part is the most important, may it not be that as yet it is also for man?" . . .

The material read in its true significance is the spiritual. .

"[illegible]

"May not very many, or even most of what are called sins, be not really sins at all but merely confused expressions of Nature's claims for a truer order?"

To dare to take, one must be willing to give.

In his *Life in Nature* he says

"All storing up of force is a nutrition, all liberation of it is the effecting of a function. For it is not in the material alone that this law has its place. It extends as widely and soars as high as life. It is the key above all to our own. All strife and failure, all subjection, baffling, wrong, these are nutrition; they are instruments of life, the prophecies of perfect ends. They store up the power, they make the organisation, and where these are, the function cannot fail. Life is in that which we call failure, which we feel as loss, which throws us back upon ourselves in anguish, which crushes us with despair. It is in aspirations baffled, hopes destroyed, efforts that win no goal. It is in the cross taken up. The silent flowers, the lilies of the field, teach us the lesson too. Nature takes up her cross, loses her life to gain it. The fertilized seed grows as it decays."

"Those who mock and listen are in some form of terror or pain".

"There is but one condition for peace,— It is to be true to what we know, and then remain receptive".

Asceticism ~~is only~~ or renunciation is only necessary for those who otherwise cannot see the spirit in all things & act accordingly & use all as symbol of spirit. Cf Browning on love in the Ring & the Book. But Relativity & 4th Dimension make the intellectual concept of ~~any~~ spirit so strong, that if we can

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Keeping only such machinery as can be hand, foot or cattle driven also prevents undue division of labor, thus tending to happiness & stability

Kshiti mohan Babu on "smell" 253
of various religions. Baul's great
simile. Some Xian missionaries &
Muhammadan mullahs came to a
festival of very poor folk, but the
festival fell flat. The Ms + Ms
inquired why, but the poor folk
could not say. A Baul spoke up
and said that "These people are
like little kids. But you are like
big bearded goats and your smell
drives away their pleasure & life. It
would frighten away even a ghost!"

K. M. S. says he is not a Hindu.
Does not believe in any sectarianism.

Keeping only such machinery as can be hand, foot, or cattle driven also prevents undue division of labor, thus promoting happiness & social stability & individual development & integrity.

The discarding of something by a process of selecting (cf. p 232 this note book), may be considered also as a leaving, or giving, of it to other forms of life for their use, since it is appropriate to them rather than to the discarder.

a way of fulfilling X's idea about food not polluting us, & his command "fear not"?

Part of schemes of diet seem based on fear.

Is ~~[illegible]~~ eating of vegetables a sacrifice by them, inherent in structure of world. If ~~taken~~ accepted by man as a sacrifice (by the plant, this involuntary), man may ~~learn~~ do it in spirit of Ahimsa & only use this ~~[illegible]~~ result of creative life of plant as basis of higher creation. He and plant then join in Self-realization.

p 229

From Rhys-Davids' Early Buddhism[1]

The earliest statement of the Aryan Path is as follows:-

"There are two extremes which he who has gone forth ought not to follow - habitual devotion on the one hand to the passions, to the pleasures of sensual things, a low and pagan way (of seeking satisfaction) ignoble, unprofitable, fit only for the worldly minded; and habitual devotion, on the other hand, to self-mortification, which is painful, ignoble, unprofitable. There is a Middle Path discovered by the Tathâgata - a path which opens the eyes, and bestows understanding, which leads to peace, to insight, to the higher wisdom, to Nirvana. Verily! it is the Aryan Eightfold Path; that is to say, Right Views, Right Aspirations, Right Speech, Right Conduct, Right mode of livelihood, Right Effort, Right Mindfulness, and Right Rapture

'Now this is the Noble Truth as to suffering. Birth is attended with pain, decay is painful, disease is painful, death is painful. Union with the unpleasant is painful, painful is separation from the pleasant; and any craving unsatisfied, that, too, is painful. In brief, the five aggregates of clinging (that is, the conditions of individuality) are painful.

'Now this is the Noble Truth as to the origin of suffering. Verily! it is the craving thirst that causes the renewal of becomings, that is accompanied by sensual delights, and seeks satisfaction, now here now there – that is to say, the craving for the gratification of the senses, or the craving for a future life, or the craving for prosperity.

'Now this is the Noble Truth as to the passing away of pain. Verily! it is the passing away so that no passion remains, the giving up, the getting rid of, the emancipation from, the harbouring no longer of this craving thirst.

'Now this is the Noble Truth as to the way that leads to the passing away of pain. Verily it is this Aryan Eightfold Path, that is to say, Right Views, Right Aspirations, Right Speech, conduct and mode of livelihood, Right Effort, Right Mindfulness, and Right Rapture.'

Note that nothing is said here that existence is misery or that desire is to be suppressed.

The Buddhist daily preliminary ritual)

Confession of his sins, an expression of joyous sympathy for the merit of others belief in Buddha, the Doctrine & the Community, a resolution to persevere in the good way, a prayer to all the Blessed Ones to continue to preach the doctrine, & the dedication of whatever merit he may ~~[illegible]~~ acquire to the good of humanity,

Then he must realise by thought the four infinite qualities, or perfect states, which are love for all, compassion for the miserable, joy in the happiness of others, and even-mindedness.

Then meditate on original purity of the first principles of all things, & then on their emptiness or absolute non-existence."

From Havell's Ideals of Indian Art p. 38.

Buddha and Sankaracharya both attained by Yoga. Cf. Edw. Carpenter on consciousness of plants, Cf. Bose on Metals, & Chuang Chu on realising feelings of plants.

The difference between awareness & consciousness is ~~that the latter is~~ organized, the result of a recognized rhythm or pattern. Awareness is an incomplete state of sensibility: Consciousness of pity, terror / love, etc. is a recognizable unity & requires duration & an inherent pattern or repetitive rhythm

"Creative love, all whose tendencies vi ex termini must be reserved only for what intrinsically is most bitterly hostile and negative to itself", says C.S. Peirce, is "the everlasting solution of the problem of evil". In his "Chance, Love & Logic", a quotation from 'Substance & Shadow, an Essay on the Physics of Creation – H. James the Swedenborgian (?)

Fear of the mysterious or unaccustomed is more a part of primitive nature than fear of a known danger. i.e. more instinctive. Founded on a biological necessity.

Rivers in his Instinct & the Unconscious points out that one way of meeting a dangerous situation is manipulative activity, and those able to use this method adequately do not commonly feel fear. ∴ B. Russell suggests that training in physical courage be given so far as possible by teaching skill in manipulating or controlling matter, than by bodily contests with other persons. E.g. mountaineering, riding a cycle or aeroplane or motor, managing a small ship in a gale. "Where there is an enemy to be overcome, let it be matter rather than other human beings". Gives self-respect & stimulates effort to acquire such skill. Transforms fear into scientific interest. "Life is full of perils, but the wise man ignores those that are inevitable, and acts prudently but without emotion as regards those that can be avoided".

If life is a flow, if wealth is a flow, then our ideal should not be to have, to dam up, to keep impounded and static anything, but to be conduits, pipes, as large and as frictionless as possible; to pass on and carry to others the flow that comes to us. This is one explanation of Christ's attitude & sayings about life and wealth. "He that loseth his life shall find it"; "Take no thought for the morrow"; "Lay not up things which corrupt";

Relate the concept of manual labor and annual solar income to Tolstoi's ideas about manual labor for the intellectual. But solar energy can be transmuted to mental.

Graham Wallas in his "Art of thinking" gives four or 5 stages

1. Working out the problem & stating it clearly, defining its steps and sub-problems. Collecting data, making & arranging notes. Conscious hard effort.
2. All conscious work stopped & set aside. A subconscious period of germination.
3. Intimations (make notes of these but don't work on them)
4. Illumination.
5. Verification

Are not simplicity, beauty, alms, concept of *flow* of wealth and of life & of solar energy a part of the K of G & His righteousness?

Bayer quotes with approval an Indian poet "Renunciation without disgust is not lasting". But should we have disgust for anything in creation? Cf Buddha's belief that we must overcome aversion in order to attain enlightenment. The real value of the aesthetic motive is that it is positive, — a striving for beauty. Use & develop this motive in conquering over-eating. Aesthetic, moral, physiological, efficiency, mental (intelligent), desire for power.

When we speak of three coordinates being "at right angles" to eachother, and that the 4th (time) would also have to be at right angles to all the 3 space coordinates, what do we mean by "at rt. $\angle$s?". What elements of angularity are involved, and of "rightness"? Consider an angle as indicating a difference in direction, as an opening between lines, as a difference in the direction of attention or of vision; as a result of turning one of one line about one of its points, in relation to its starting position; as a certain kind of amount of change of position of a line (keeping one point at the same place while making the change). E.g. memory, or a point in the past.

Time is at right angles to space coordinates in the sense that it is completely away from them, or as far away as it can go, even into a different kind or position of awareness or consciousness. In the future or the past we "get away from" present space, along another line. Is it a straight line?

On a line, A, perpendicular to another line, B, , A can slide up or down and keep parallel to its first position. So each of the x, y & z coordinates can slide up or down (forward or back) along the t coordinate, keeping parallel to its first position.

Notes of talks with Kshitimohan Sen, Santiniketan, Feb, 1927.

He asked a Baul why he had left temple worship and orthodoxy. No reply at first. Later the Baul asked whether K.M.S. would care to bathe separately or come with him to where they all bathed. K.M.S. chose latter. The Baul took him across a dry river bed where there were a few mud holes, to a fine tank some distance beyond. On return he compared orthodoxy to the dry river bed.

Creeds & churches are all measured out. But the most vital thing of all – the air –

no surveyor can measure. Each plant needs the whole infinite sky above it; a few cubic feet alone will not do.

The bee or butterfly, in order to really know the spring, must taste many flowers. One alone is not enough. So to know God, one must seek Him in many manifestations.

Untouchability originally came from the injunction not to touch (i.e. harm) those who are weaker. Lost its true meaning.

Kabir always calls God "Thou" or "You". Said he did not name God any more than a Hindu wife names her husband, because to give a separate name implies separation, and the two are really one and cannot be separated. Tagore, unconsciously following Baul tradition, also in Gitanjali, used only "Thou" in referring to God.

A Baul song that God's sceptre and sign of authority is covered with the dust from the feet of sinners. (I.E. Is in the lowliest of places and persons. His presence between those who eat changes each time and place of eating into a festival.

Sun Das said "Man is the supreme truth".

A guru needs a chela even more than the chela needs the guru, because until a demand is made upon the guru he cannot frame or utter the truths that he feels. Like the mother goat, the milk does not form or come out until the kid pushes and butts and pulls at the udder.

We must not by any tyranny of ideals, try to impose on another any ideals for which he is not naturally ready. To do so only makes him a hypocrite. Idealists must not be cruel in respect to their concept of truth.

Fear and courage are connected with the desire for security and for power. Desire for power is allied to the desire for good, for unity and for Self-realization.

Kabir, re q. of whether a seeker for Self-realization should retire from the world or live in it, said that he should live in it. One should enjoy one's beloved between times of work or contact with people. Then the enjoyment is finest & truest & least liable to corruption. Like the sugar cane sap, it is best and longest preserved & most nourishing if kept between & amongst the fibres of the living cane. As soon as it is crushed & separated from the growing cane it is, tho very sweet, very quickly subject to decay and fermentation.

On the usefulness of idealists Kabir's daughter said that if they were separated from society it was like taking butter from milk, — the buttermilk left was not the best food for the oncoming generation. The latter should be left in to make the food best.

They are like parks in a city. A farmer cannot use all his land for crops, Part must be kept for walks; lights

through which the ~~living~~ life giving water may be raised to ~~keep alive~~ water the surface growth.

Bird said that no matter what we do life is never wholly satisfactory. Like a blanket too short or too narrow. When sleeping under it first we pull it up & ~~then~~ our feet get cold. Then we put it down & our shoulders are cold. Our back or front, — some part gets cold.

Feb 13. Dadi's daughters when asked why they had no creed said that "self salvation" or love was a living thing (of bubbles in contact) & couldn't be pressed in moulds like clay dolls. A million axes will not bring the leaf buds out of the trees, but the soft warm south wind does it, was their answer to one who queried the value of a woman's softness. Seed to grow must enter soft ground.

They compared creeds, churches & forms to the bolster that the Indian mother puts under her baby to keep it quiet & deceive it into thinking it is herself when she must go away to work in early morning.

Idealists accept all as a synthetic whole.

God keeps me waiting long ~~because~~ & stays outside because I am not prepared. I may be ignorant of my lack, but if he were to enter I would at once become aware of it & be ashamed. He wants to spare me that shame. But before all

life goes from the seed, God send thy showers upon it.

The Rajah of Jaipur told the daughter of Dadu that he did not find the things & ideas he dealt with had life in them. She replied that his throne & power & wealth were a desert where nothing could grow into life, & told him to leave them.

Kabir called people who worship in temples or only on particular days "Idolators of space and time."

"All great art and all great science springs from the passionate desire to embody what was at first an unsubstantial phantom, a beckoning beauty luring men away from safety and ease to a glorious torment. The men in whom this passion exists must not be fettered by the shackles of a utilitarian philosophy, for to their ardour we owe all that makes man great".

B. Russell "On Education",
Allen & Unwin 1926 65.

Story of Kabir and Puran and Shuman.

Puran was a disciple of Kabir; Shuman his cousin. Shuman was an easy-going man of the world, a seeker after pleasure. Puran rather straight-laced. Puran told Shuman about the wonderful songs of Kabir; and Shuman, being fond of music, asked if he might come and

But he told Puran to tell Kabir that he was very far from being good.

hear some, Puran asked Kabir's permission but added that Shuman was not a good man. But Kabir said that made no difference; - by all means let him come. But when Shuman came Kabir told him he would have to wait till he felt in the mood for it; till "the spirit moved him". So Shuman waited, and when the song came he was greatly charmed by it.

It was Kabir's custom usually to sing to sadhu's, and so his songs always ended with the line "Kahe ~~E~~ sadhu ko Kabir". When he got near the end of this song Puran got worried and touched his arm & whispered loudly "Shuman is not a sadhu". Nevertheless Kabir sang on "Kahe sadhu ko Kabir". Puran was greatly shocked and protested aloud that Shuman was not at all a sadhu. At this Kalin began singing loudly over and over "I say he *is* a sadhu", "I say he is a sadhu". Then he stopped singing and said to Puran that *every* man by his very nature is a seeker for God, no matter how deceptive may be the appearance - deceiving others or the man himself.

A few days later, while out walking with some fellow-sadhus, they passed by Shuman's house, and Kalin proposed that they go in and pay a return visit to Shuman. There were three entrances, - the big fine one in front, the servant's entrance at the side, and a ~~tiny~~ narrow, low dirty one at the back for the sweeper to use. To ~~Puran's~~ the honor of Puran and the others, Kalin insisted on entering by the sweeper's door. Just as they got there, the others protested aloud. They said that was only a foul dirty gate used for the lowest & only existed for necessity.

Kalin asked, "If the king should come, which gate would he use"? They replied "The big front gate". Kalin then said, "Why do you act so and do honor to the man's house, but do not so honor the entrance to the man himself? Why do you not assume that the finer side of his nature is the real side, the side on which he should always be approached?"

During these few days Shuman had been pondering the words he had heard on his visit to Kalin, and had almost decided to give up his old way life. Some of the people, just after they came into his house with Kalin, told Shuman about the gate-incident. That settled the matter for Shuman, and soon after Kalin came Shuman told him he had repented. And then Shuman asked Kalin what he, K, thought of himself (Sh.). And Kalin said that Shuman seemed to him like a beautifully carved white marble bridge resting on an island in the middle of a stream, but not completed to either shore. Your life as it was did not connect either with your past life (lives) nor with your future. Now it is complete."

* * *

Education requires far more careful study of the laws of stimulus and reaction for its improvement. A knowledge of effect of different intensities of stimulus and of the time & rhythm. Cf. Bose's work on plants. "Staircase effect". It should be more than mere growth under favorable surroundings. And since Self-Realization is largely a successive casting off of veils, due to illusions of space and time, the laws of organic growth and stimulus might apply here in a sort of reverse direction. Is this what yoga consists of? A ~~sort~~ series of properly timed stimuli designed to clear away successive veils? If not, might that not be one way of at least aiding toward direct apprehension?

In agriculture, why not use coal to keep warm a pile of straw being changed over to manure by bacteriological action? This would utilize a time of year when such processes are ordinarily stopped and nothing is going on. Also use coal to pump water for irrigation. Then with the combination of enough water, enough food and right stimulus during the spring, summer and autumn, we ought to be able to produce much more off a small plot of soil. Why not apply Bose's laws of stimulus to agriculture at large? Consider in relation to Burbank's work & seed selection.

"We describe 'matter' in figures of speech, because the figure of speech is what 'matter' indestructibly is." – "The Realm of Mind" by F. J. E. Woodbridge
Oxford U. Press 1926

more Books

"Sources of Islam" - Muir

"Spirit of Islam" - Sir Amir Ali - Christophers, London

"History of the Saracens" - " " "

"The Moors in Spain" - Lane-Poole

"Spirit & Struggle of Islam" - Vaswani - Ganesh - Madras

"Studies in Islamic Mysticism" - R. H. Nicholson - Camb. U. Press.

"Masnavi-i-Manavi" - by Jallaluddin Rumi - Abr & Trans
by E. H. Whinfield - Kegan Paul

"Festival of Spring" by Jellaluddin Rumi - Trans by
Wm Hastie - Publ. James Maclehose
& Sons, Glasgow

A book on mysticism (mostly Islamic) by Louis Massignon

"Development of Metaphysics in Persia". M. Iqbal

Student X'ian Movement 35 Russell Sq.
London W C 1

"The Complete Limerick Book", a new and revised edition - by Langford Reed. - Jarrolds, Ltd., 34 Paternoster Row, E.C. London. 7/6 d.

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Kenneth Richmond & J.D. Beresford - Life of ——.

Bureau of Education, India. Occasional Reports No 13. "Bilingualism" (with special reference to Bengal) by Michael West, Principal of Teachers' Training College, Dacca. Price Rs 2-4 or 4s. postage 10 As.

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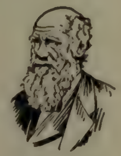

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In the tropics man does not need so much machinery because there he has more solar energy available. To adopt more than he needs will poison him, just as with all species.

In tropics the truth of energy + life being a constant flow + change is more apparent than in temperate regions. ∴ the truth of X's statements re wealth are more easily realized there.

From F. W. Bain's "A Digit of the Moon"

"In the beginning, when Twashtri (the Hindu Vulcan) came to the creation of woman, he found that he had exhausted his materials in the making of man, and that no solid elements were left. In this dilemma, after profound meditation, he did as follows.

He took the rotundity of the moon, and the curves of creepers, and the clinging of tendrils, and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of leaves, and the tapering of the elephant's trunk, and the glances of deer, and the clustering of rows of bees, and the joyous ~~gay~~ gaiety of sunbeams, and the weeping of clouds, and the fickleness of the winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrots bosom, and the hardness of adamant, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the kókila (Indian cuckoo, and the hypocrisy of the crane, and the fidelity of the chakraváka; and ~~the~~ compounding all these together, he made woman, and gave her to man."

[The chakraváka, or Brahminy drake, is fabled to pass the night sorrowing for the absence of his mate and she for him]. The tale goes on to say how man gave her back & then asked for her once more, several times --- "for I cannot live either with her or without her".

Quotations from article by J. Middleton Murray in The Adelphi Magazine for Sept, Oct & Dec 1925

--- "The essential of genuine religion is that a man should really believe in the god in whom he professes to believe. The religion that consists in pious hopes and polite professions is distasteful and meaningless to me. I can accept the religion of no man as a reality if he does not square his acts with his professions. This is a simple test, but the only one. The results it gives are salutary to contemplate. Not one of the professed Christians I have ever met — good men though many of them were — has squared his acts with the very first article of his creed: 'I believe in God the Father, Almighty' ---

"It is far better to believe in no God at all than to incur the risk of the lie in the soul, by professing to believe in God the Father Almighty and acting just as though He did not exist. ---- The religion that is not built upon experience will fail a man in his need, and, if he is a man with a sensitive conscience, lead him into intolerable equivocations."

---- "According to what a man is he will try to formulate that experience of the unattainable. If he is filled with love for humanity, his God will also be filled with love for humanity."

"Such was the God of Jesus — the most loving of all Gods, because he was the most loving of all men. Therefore he created God the Father. Created him, and believed in him, steadily, unflinchingly, all his life. He thought that the 'wonderful news' of this God would be received by all men, as glad tidings of great joy. Quite naturally, they did not believe in his message: experience forbad. 'Only believe', he cried. They could not. A few of them believed in him, which was a different thing, and not what he wanted at all. He wanted them to believe not that he was God's son, but that they were God's sons. They could not believe it. So he, knowing that he was God's son, and finding that men could not believe that they were God's sons, came to that deep and mysterious yet blindingly simple resolution that he must die in order that men should know they were the sons of God. He would trust God the Father to the uttermost, to show men the way to trust Him." ~~He~~

... "Which is better: to half-believe in a loving Father who does not exist, or to believe wholly in a loving Son who did? It is this half-belief that is rotting our modern world — belief that does not act. ... It is this half-belief that drives the intellectually honest man into his aversion from the Church and all ~~his~~ ~~[illegible]~~ its works — this Church of Christ that repudiates the man it worships, repudiates him most utterly by worshipping him."

[Then he quotes the verses 'Take no thought for the morrow'. etc

"What does the Church make of that? A word of God? Then it has never dreamed of obeying it. 'Ah, but we try to follow it'. Humbug! That is not a word a man can try to follow. He can either follow it, or refuse to follow it. There is no middle way.

"What is the use, to an honest man, of a Church of Christ which looks upon his very simplest words as so much pious nonsense? There is no middle way of following Christ. Follow him, or leave him alone.

"Those words are perfectly simple. They come from a man who really believed that God was his Father and the Father of all men. From that real belief they follow inevitably; they announce the first, the simplest, the most natural ~~F~~ act of such a belief — an actual trust in God. Why, a drunken tramp who pads the highways unknowing where his next meal will come is nearer to following Christ than the whole bench of English bishops. Christ, the friend of publicans and sinners and harlots, would have chosen swiftly between them.

"For this modern world does not believe in God the Father; and the modern church does not either. It puts its faith in pensions, and endowments, and 5 or 15 per cent. And so do I. I have not the faintest intention (if I can help it) of leaving nothing between me and mine and the kindness of God the Father or the mercies of the World. Neither, so far as I can see, have my Christian contemporaries. But I esteem myself by so much a more honest man than they that I refuse to enter a Church and say:—

'I believe in God the Father'; when half my days are spent in 'taking' precautions against his unkindness. I believe in Christ, and I believe in him ~~enough~~ enough to have tried to find out what it would mean to believe as he believed, in God the Father. He believed in Him and he acted on his belief, to the bitter end. If I were to 'believe in God the Father' I should have no choice but to follow him."

--- "Out of that fire of love in himself, which would face the extreme of loneliness and pain simply to lift the pain and loneliness from other men, he kindled the spark of that divine something in man which cares, and will go on 'caring', more and yet more deeply, year by year, century by century, age by age, 'till the pain and the evil are slowly blotted out of the world. -

-- " For what man has been, he may, he will be again. There will, there must, come the time when all men will create within themselves the infinite love that he had. Man may, in the long run must, believe in man. Is that a chilling, or a thrilling faith? Is it a faith at all? Is it not knowledge, built on a rock, for any man who cares to dig his way to the truth of the Gospel story?"

Further quotes from Bain's "Digit of the Moon":

p. 40. "So now tell me, Princess, why does fate inflict such terrible punishment on the innocent? .... Then the Princess said: Can emancipation be attained, save by those who are worthy of it? And how can gold be tested, save by fire? And Suwarnashílá stood the test and proved her nature: and doubtless

she has her reward. For even death is not so sure as the consequence of even the minutest action."
[cf the crucifixion of X]

p. 46 "For the actions of men are a surer indication of their hearts than their words". [cf. – Psych. – as religion)

p. 31. "Now tell me, Princess, how was it that the schemes of that villain could never succeed against the little king, being but a mere child? ... Then the Princess said: It was its very childhood that baffled him. For just as a stone, lying openly on the ground, is more secure than a costly jewel, though protected by adamantine bars, because it is worthless and arouses no cupidity; so is a thing so feeble that none would attack it more powerfully protected by its very feebleness than strength possessed of many enemies though defended by a thousand guards. No antidote so good as the absence of poison: no virtue so good as the absence of beauty; no fortification so good as the absence of enemies: and no guard so potent as the helplessness of a child. For where are the enemies of the fragile lotus?

p. 101. "So now tell me, Princess, which is the stronger? [Love or Death] --- "then the Princess turned very pale, and said in a low voice: (Love) Kámadéva is cunning, and like a dishonest gambler, loaded his dice to win. For in particular instances and limited times he appears to be the stronger. And therefore (death) it was that he challenged Yama, knowing very well that all instances must of necessity be limited to a place and time. But nevertheless

Yama is stronger than he. For he is unlimited, being Time itself without beginning or end, and that power whose nature it is to be insusceptible of bounds, can no more be exhibited by particular instances than the ceaseless flow of Ganges can be contained in a single jar." [Kála, Time, is another name for Yama]

Further Quotes from The Adelphi (J Middleton Murray)

"Oh, but it was not we who were responsible for the war".

"By God, was it not? Who, in very deed, but we? We, the clever ones, we, the thinking ones. Not the politicians, not the priests. We knew them for what they were. Can we blame the Church, when we had left her? Can *we* blame the politicians, when we despised them? Were we prepared to do what we knew they would not do — to cry aloud that this Thing was a blasphemy, *and take the consequences*?

I pity the man among us, the clever ones, the thinking ones, who has not known, in his bones, that he, and *he alone*, bore the guilt of the war. It is we, who have had that knowledge, or a glimmering of it, who must be changed. We who have wrung our hands over the mud and blood of the muckheap of the world, and have had a sudden sight that it is we, and we alone, who were the muckheap — we who knew and felt, and did not act. There is no one for us to blame, but ourselves. Think therefore of changing ones, and those ones, ourselves.

-- "Somehow man must be changed. To change man: that is the problem.

'It cannot be done. Man is not; ~~#~~ he is millions of men and women'.

"No, we cannot change millions of men; perhaps we shall need millions of years for that. But to change millions is not required. One man, who was changed nineteen hundred years ago, wrought wonders. Is it not a wonder, even to think that if one man in a thousand of those who professed to follow him had taken but one step on his road, the war could not have been? Think therefore not of changing millions, but of changing ones, and those ones — ourselves."

.. "Suddenly you saw that such a person or such a thing was to-be-loved. That he in himself, it in itself, compelled love from you. That is the cardinal fact of love.

"That Jesus loved everything means, above all else, that to him everything was to-be-loved. He loved, not by a tense effort of will, nor in a sentimental swoon, but as a man who saw the divine particularity of men and things."

.... "For when he first saw that loveable creation, he knew in that same moment that it had been created with love. There was the loveable creation; there must be the loving creator. ... God the Father had been created, because God the Father had been seen. ... Jesus had not merely loved; he had recognized the lovable.

... "Now men had to be something different: they had to become new men and follow the new man into the knowledge and presence of the new God. They had to see that all things and all men were to-be-loved. The moment they saw that, they would be changed. ... Once they could see the lovable creation, they must know the loving creator." Then they would know that God was their father and they his sons.

... "The man Jesus, and his brothers in ages yet to be, who will love the wonder of this world in time as he loved it, love the lily of the field and the sparrow and the ass and the harlot and the publican and the sinner: men who will see, like him,

— all things new — each single thing, each single man, bright with the bloom of truth'

"These are the new men; these are the sons of God, and Jesus was the first-born." ———

[From an anon. letter to editor)

--- "Your conception of 'an absolute change' in human consciousness seems to me extremely helpful. ---- Such an absolute change, though difficult in the extreme to conceive, is surely possible at some point in the evolutionary process, the human consciousness appeared. That surely was 'an absolute change'. ---- The kingdom of God being the universal attainment of this new consciousness. ----- Suppose 'the absolute change' itself consists in the knowledge of the Fatherhood of God.'"

"The notion that the truth lies nowhere in particular gives a potent excuse for not looking for it: and unless they have looked for the truth pretty hard, with the conviction that their lives depended on their finding it, men never attain the capacity for belief in any truth at all. What passes for belief nowadays is chiefly the desire to be relieved of the trouble of finding one. As Dean Inge puts it, 'The real sceptic does not write books on agnosticism; he never thinks at all, which is the only way to be perfectly orthodox.'"

-- "~~From~~

"One may describe a rainbow as a combination of rain and light:

but it is hardly a *valuable* description.

"For my own part I shrink from the word 'mysticism'. I have not the least objection to being described as a mystic, if I am one; just as I should have no objection to being called a Plymouth brother, if I were one. But the word 'mysticism' seems to me, every day, more misleading. It has a tinge of secrecy and occultism. The whole thing is very much simpler, far more open to the light of day. The real difficulty about the important truths of 'mysticism' is not that they are mystical, but that they are too obvious. They have their root in a matter of every-day experience — the absolute distinction between the qualitative and quantitative judgements. The former are not, the latter are, capable of immediate verification. 'If you say to someone: 'There is a pound of apples', and he disputes it, you dont argue: you go to the nearest scale. But if someone says to you: 'Agnes is an angel, I am going to marry her,' you can only say, 'Dont be a fool: angels neither marry nor are given in marriage.' You may be right, you may be wrong. There's no settling it for a year or two.

"But the qualitative judgements are more important to a man's life than the quantitative ones. It is far better for the real business of living to develop one's sensitiveness to quality than to be a perfect whole with the micrometer. There is, of course, not the least reason why you should not be both. But the naked fact is that you do not live in the world of quantity, which is the world of science: nobody does. If you must make a choice it is better to become expert in the world of quality, which is the world of life.

"'Mysticism', or the valuable part of it, is simply expertise in the world of quality. Ineffable communion with the One is too rare to be important in men's lives. The important part is to train yourself not to make mistakes in your judgments of quality. For though the logicians call these judgments subjective, they happen, as any man may quickly find, to correspond to a reality. It is not in the least a matter of indifference that you should call someone an angel, while your friend calls her a devil. Disagreement of such a kind you must take most seriously of all. If your friend holds the moon is made of green cheese it doesn't really matter; but that he should say X is good, while you know him bad – your whole life may turn on this. These are the things that you have to go to the stake for.

"All living life moves in

[But profound mysticism is beyond good & evil, of frames of moral reference here.]

the world of quality. It behooves you therefore to sharpen your awareness of it. You devote yourself to it. What happens? You find yourself pursuing a truth that is utterly unlike what most men hold for truth. Truth is for them ultimately a matter of the scales, or of pointer-readings, as Professor Eddington says. The truth you find yourself pursuing is ~~utterly~~ quite different. It is a quality shared by human beings, and by yourself in ~~understanding~~ ~~loving them~~ loving them; by lines of poetry, and yourself in understanding them; by Beethoven sonatas and paintings by old Crome, and yourself in responding to them; by words of wise men and the hearts and flowers they are fond of talking about — shared in short by an extraordinary number of things which seem at first sight to have nothing in common. The intellect makes nothing of the apparent jumble. But an obstinate voice, which you unfortunately recognise for true, persists that this strange heterogeneous truth is one.

"So off you go again: and it slowly begins to dawn upon you that all these things are perfect expressions of Something-or-Other. Something-or-Other shines through them, and yet is them. You cannot know this something or other save in them, and yet it is not them. And as you come to know them more fully, you find strangely enough, ~~that~~ a Something-or-Other is being created in you in order to know them. And this Something-or-Other, as it gathers strength in you, begins gradually to take possession. You have to obey it; and in this obedience you find an utterly unfamiliar freedom. It goes on: you know more, and more knows you. Only by more knowing you, do you know more. It is all very odd. (contd) The more you find yourself becoming simply a vehicle, the more you find yourself a self. Till one day you awake to the amazing conjecture that you are coming alive.

"That is indeed what is happening. Life is breaking through the barrier of consciousness, That Something-or-Other which you discerned in all those heterogeneous things and felt in yourself in responding to them was simply Life — organic, spontaneous, ineffable. Strictly ineffable: for it is not uttered, it utters itself. And at long last it is uttering itself through you. Now at last you can say you believe in Life: because you are Life.

"Though the process thus vaguely indicated may appear highly mysterious, it is in reality very simple; but it is, by nature, incapable of description in terms of the scientific consciousness. The qualitative can have no quantitative equivalent. In the attempt to describe it, one is compelled to use words in senses which they do not usually bear. This truth is not the truth of the intellect; nor is this life what the intellect understands (if it understands anything) by life. In this world of quality Truth and Life are identical. Perhaps it can be explained, or a hint of explanation given, thus:-

"There is a plain and immediately known sense in which an animal is true. Nothing in it is wrong; it is a perfect and complete expression of life. [Cf. J. M. M's own book on Keats + Shakespeare 145. Oxford U. Press., especially the chapter "Dying into Life']. Not so with human beings, save in infancy. They are corrupted: they no longer act from a living centre, out of wholeness: they become in a thousand different ways untrue: they are at best extremely imperfect expressions of life. The cause of this discord and dissension is the domination of the intellectual consciousness, or the intellectual will. Because a man has the idea of justice, he believes he is just. The possession of the idea of a state or quality is held to be the same as the possession of the state or quality itself. Pious (and sincere) professions are taken as real declarations of faith. People who talk Socialism are supposed to be Socialists. Religions and philosophies are wholly divorced from the living life: men's conscious motives are quite different from their real motives. Under one aspect or another the condition is familiar to everyone, and it is accepted as as part of the inevitable human heritage. We do not look deeply into it, because it appears to us an ultimate. But the true diagnosis of this universal sickness is that knowing is divorced from being.

"In the animal knowing and being are one. Therefore, the intellectualists say the animal does not know, and they talk of instinct as something sub-human. This is simply nonsense.

the animal does know. Its very life is a knowing that is never divorced from being. The problem of human life is to re-achieve the organic unity of knowing and being which exists in the animal and is lost in us. Some men who have seen this (Rousseau and Tolstoy, for example) have demanded that we should virtually return to the animal condition. That is impossible, retrograde and wrong. What we have to do is to regain the spontaneity of the animal or the child, and sacrifice nothing of our human faculties. *This can be done.* This is the eternal rebirth which is the secret of true mysticism, and of the teaching of Jesus himself. #

It and nothing else is 'the mystery of the Kingdom of God'.

"I have attempted to describe the process in one of its many forms: but the form in which I have described it is the one which is, I believe, the most natural to a modern man. It can be, rather baldly, described as the loyal and unremitting cultivation of that knowing which is an immediate function of living. In the qualitative world knowledge is always immediately dependent upon living: yet, no matter what the logicians say, it is always a true knowledge [In the sense that it is a knowledge of a reality; not, of course, in the sense that no mistakes are possible.] That is to say, it is not subjective illusion. ---- From this whole realm of objective but non-measurable reality, science is absolutely excluded by its own nature, and for the simple reason that in this realm the process of knowing is always an organic function of the process of being."

--- "'Conceived in sin' in the service of baptism sticks in my gizzard. After all, it is nonsense: rather sublime nonsense, in its grandiose denial of life ab ovo, nonsense with a spiritual significance, as most of St Paul's nonsense was — yet still nonsense, and what is more, dangerous and pestilent nonsense. This Christian condemnation of life in and through the body which derives from Paul, with its everlasting thorn in the flesh, led straight to the fabrication of those pious legends concerning the birth of Jesus, and ultimately to the piggish and repulsive dogma of the immaculate conception; than which nothing more anti-Christian (in the exact sense) can be imagined. The most monstrous errors of the Christian Church really arose out of the fact that Paul knew nothing about children. He could not see life straight.

"Jesus could. Being a wise man, he also knew all about the reality of sin. But he did not, he could not, make the truly terrible mistake (from which Christianity has not yet been freed) of identifying sin with the body. Had he lived to hear Paul speak of 'the body of this death' he would have groaned in spirit. Jesus had a sense of reality: therefore he had a sense of humor which Paul never had. ---- He looked on children not as sin-stained products of sin, but as very glorious creations of life.' Therefore, without demanding that they, any more than he himself, should have been immaculately conceived (Ach Gott! what a phrase!) he simply declared that the kingdom of God belonged to them. And when he had to tell people how to get into the kingdom (which is still the most difficult and the most important thing in the world) he could only say: 'Except ye become as little children ye shall in no wise enter into it". ....

"Here we come back, though indeed we have never left it, to the subject of angels. For little children and angels were closely connected in Jesus' mind: they were almost identical. When he warned people against offending one of these little ones he told them that 'their angels do always behold the face of my Father which is in Heaven.' He did not mean that they had little duplicates up above; but something at once more simple and more difficult, namely, that the spiritual part of them was in perpetual contact and communion with God himself. (Which was what Wordsworth also meant, though naturally he did not say it so well.) Now this for Jesus was the all-important thing: that the soul or spirit of man should be in perpetual contact with God. That, nothing less and nothing more, was to be a member of the kingdom. You had your choice: you could either achieve it now, or wait till afterwards. ----

---- "So the three ages of man were simple to him. [Jesus]. There was the child who had this perpetual contact with God by nature, and therefore possessed his angel; there was the man, in whom inevitably the contact was broken, and who lost his angel; there was the reborn man, who re-established the contact and regained his angel. If you were born again, you once more ~~regained~~ became a member of the kingdom and a son of God, as you had been in the days of innocency. You were different, of course for no grown man can ever, ought to ever, become a child. But the reborn man was whole as the child had been whole. The interval between the wholeness of the child and the regained wholeness of the reborn man was the epoch of the divided consciousness.

"Against such exquisite and absolute spiritual truth, the coarse and clumsy approximation of 'original sin' and the downright flummery of 'immaculate conception' make an ugly show indeed. Yes, they are ugly: there is no other word. ----- 'Conceived in sin': 'their angels do always behold the face of my Father'. It doesn't take a genius to decide, pace Freud and the rest of them, on which side lies the spiritual truth

"Little children, for Jesus, had angels, in the sense I have described. There came the time when the child lost his angel, he grew up, and grew up into that strain of the divided consciousness (if he remained spiritually alive at all) which poor old Paul could never overcome. Paul was a great man: but Jesus would never have allowed that he had been properly born again, any more than he allowed it in the case of John the Baptist. 'I have fought the good fight' is glorious: but it is not the voice of a member of the kingdom. The strain, the tension, are too evident. Paul never regained his wholeness, never quite got back his angel:

and Christianity has suffered for his failure ever since. If he had been properly reborn, he would have had a sense of humour. ---

"To be 'as the angels' meant to have one's spiritual part, the whole of one's eternality, eternally alive. You could have that this side of the grave, if you cared to have it. You could regain your angel. And when you had regained him, and had learned what he meant and was, you would not worry about immortality or the rest of it; you would know that all those vexing problems are born of the feverish attempts of those who will not take the pains to get their angel back again to secure themselves against the loss of things that are not worth keeping."

From a letter from W. L. Wilmshurst in the Sept 1925 Adelphi.

On Life and Death and Science. —

"The discussion about 'control of life', 'creative evolution', and acceptance of life and death' might be assisted by clarifying the meaning of the terms 'life' and 'death'. May an onlooker define them, and add some conclusions deducible from the definitions?

1. "Life" = (for man) conscious existence in objective conditions. "Death" = cesser of that state and (unless you disbelieve in survival) conscious existence in subjective conditions. Life and death are

cf p 376 of these notes

but larger modes of our daily waking and sleeping states, which are overtones (or repetitions in small) of the major process of living and dying, through which we have all passed innumerable times before reaching our present state.

"2. Shakespeare knew this. See his philosophy of the subject in the Duke's great speech in *Measure for Measure* (Act III, 1) beginning 'Reason thus with life,' which amplifies his other phrase that 'we must endure our going hence even as our coming hither.'

"3. – Life and Death are therefore halves (the outside and the inside) of a process within the time-order; both halves being subordinate phases of a state transcending and comprehending them. That higher synthetic state is neither 'life' nor 'death', but absolute Being, of which life and death are the manifestations in the time-order, but which itself is above that order, — outside time-space-causation.

"4. — To absolute Being belongs the soul, the permanent Self of us; only the impermanent personality (body and its incidental faculties) belongs to the time-order. The soul itself knows neither life nor death, but only permanent being (of which it has temporarily lost consciousness but can regain it, — for which purpose we are here). Life and death are ~~such~~ superstitions and illusions as regards the soul, which always was and always will be; which is static, 'going' neither here nor there either in life or death, but remaining stationary and experiencing vicissitudes and alternations of objective and subjective consciousness according to its condition at the moment.

[Static & stationary are the opposite concepts. R.H.Q.]

"5.— Mere 'Life' is torture to anyone who has regained and knows real Being. ('Knowing' implies not merely a notional concept of Being, but habitual, if intermittent, experience of it; for, whilst the body adheres to the soul, such knowing is necessarily intermittent and of an in-and-out character.) Hence the truth of the Christian symbol of the Cross; the body, and mere

[? RHQ]

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'life' in it, being a crucifixion of the soul.

~~"6.- A wise man dreads the thought of going to heaven as much as the unwise fears that of going to hell. For both heaven and hell are (as Milton and Omar Kayyam truly said) merely mind-states *within the time order*. The wise man aims to get beyond both. --- He --- aims at complete liberation from the wheel of successive births and deaths and to attain pure Being - the Nirvana beyond both heaven, earth, and hell.~~

"7.- This liberation can only be effected from the earth-plane, where alone objective and subjective conditions coexist and the *will* is present to effect the deliverance.

The post-mortem state is subjective only and the will becomes dormant (as in dreams); 'the night cometh when no man can work (at liberation).

"The philosophy of liberation was fully declared by Buddha and can be best read in Sir E. Arnold's superb translation in Book VIII of 'The Light of Asia'. The Buddhist 'Nirvana' and the Christian 'Life Eternal' mean the same thing, attainment of absolute Being, beyond life and death.

"8.- In parenthesis, I should be remembered that in the hieratic, technical sense of Scripture, 'life' and 'death' do not bear the same meaning as in modern colloquial speech. 'Life', there =

not carnal ~~experience~~ existence, but ultimate Being, Super-life. 'Death', there, means not somatic dissolution and postmortem subjective existence, but unconsciousness of true Being (however vividly alive and conscious one may be in other ways); the Easterns call it A-vidya (non-video); not seeing; unawareness. In this higher sense one must interpret such words as 'Ye shall surely die'; 'Awake from the dead'; 'Raised from the dead'; 'O ~~z~~ death, where is thy sting?' They relate not to the decease of the body, but to the torpor and blindness of the sense intoxicated soul. 'O grave, where is thy sting?' relates not to the cemetery, but to the body, which both by

Plato and the Hebrew writers is uniformly called the 'grave' of the soul!

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"10. – It follows that the suggestion that 'creative evolution' is the gospel for the future is a complete fallacy. Evolution is predictable only of transient physical forms. Real Being is outside evolution, as it is outside time-space-causation, although involved in them. The true gospel therefore is, and can only be, *liberation* ~~f~~ of our involved permanent Self from the sphere where alone flux, evolution and the time-order obtain. 'My kingdom (real Being) is *not* of this world and can never *evolve* from it. But it can be separated, detached, liberated from it; and this is the only work of wisdom we can undertake. It is a work, too, of science, but not of science of the modern kind, which deals only with sensibles and externals. Whoever pursues this higher science and attains consciousness of real Being, passes, while still in the flesh, from a life which is death to a state transcending both life and death, heaven and earth. For him (the Vedantists and our own Scriptures say) it is the 'end of the world', — the end of the worldly, time-order, limited consciousness, and the opening up of consciousness in pure Being. He who does this, although the somatic body still clings to him until in its own order it becomes sloughed off, is already beyond mere 'life' and its problems and vexations, whilst for him 'death' has passed out of his vocabulary. 'Life', however painful it may be, he will 'accept', not for its own sake but as a sacrificial means of serving the less advanced of his land and assisting them to the same salvation of Being that he himself knows."

Re my library, in addition to books dealing with religion, myth, poetry, philosophy and medicine, I ought to have chiefly books which I can make other people (especially children) happy with;— some poetry of action, humor, short stories, fine long stories, fairy stories, romance, tales of chivalry, mythology. Perhaps a very few dealing with things that are special traps & difficulties, e.g. money & sex. Also some few fine pictures & colors & forms (i.e. flowers, sculpture & vases, &. textiles).

Quote from J. M. Murray in The Adelphi as noted supra:

"Instead of the Church being prepared to hand over the physical realm to free inquiry, and consolidating her own possession of metaphysical truth, she fought the new spirit at every turn. And the reason for her ugly and vindictive resistance was the secular reason for such conduct: she was insecure on her own ground. Where she should have been infallible, there the Church was weak: where she had scarcely the right even to an opinion, there she claimed infallibility."

— . . . "There were no martyrs of science in the middle ages: for the great mediaeval theology was elastic enough to include all contemporary scientific inquiry. The God of religious apprehension could be intellectually apprehended as matter. The ~~scientist~~ (if such he could be called) did but investigate the mechanical modality of God".

Stories by F. W. Bain. 5s. each
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A Mine of Faults
A Heifer of the Dawn I
In the Great God's Hair I
A Draught of the Blue I
An Essence of the Dusk I.

propounded. But we cannot say that it is too startling. Our ordinary notion of time comes, as Professor Lewis shows, from our experience of "one-way" time. A moving picture run backwards is ludicrous. But physics, throughout large regions, knows nothing of these irreversible phenomena. Past and future are not essentially different to it. This theory of Professor Lewis's is not so paradoxical when seen in relation to the "time" of physics. And no reader who responds to the imaginative audacity of modern physics can fail to be interested in it.

THE ANATOMY OF SCIENCE.

The Anatomy of Science. By Gilbert N. Lewis. (Yale University Press. London: Milford. 14s. net.)

This volume contains the Silliman memorial lectures recently delivered by Professor Lewis in Yale College, and it is a worthy member of the distinguished series to which it belongs. Professor Lewis states that his aim is to give a contemporaneous cross-section of the inner structure of science. The meaning of this phrase becomes clear as we read the book, which is essentially a critical discussion of certain fundamental concepts used in modern science. The lectures have all the air of being popular, without being really popular. The ordinary reader would find difficulty in following the details of the discussions, but he would get the gist of the matter. Professor Lewis has, in fact, made a valuable contribution to the great effort now going on to revise the root assumptions of science, but he has done so by discussing specific scientific problems. Thus, in order to illustrate the fact that science deals with abstractions, he begins with a discussion of numbers. He outlines ingeniously the way in which we may suppose simple theorems concerning integral numbers to have been worked out. When this has been done "our idiotic mathematical machine" begins stamping out formulæ such as $\frac{1}{2}$, $\frac{1}{3}$, &c., to which no meaning can be assigned. But presently we find that applications can be made of these formulæ and the notion of proper fractions becomes a part of our mental furniture. Similarly with negative numbers. And finally the "irrational" numbers are brought into the arithmetical scheme. When this is done we have the arithmetical "continuum" and the whole notion of number has become vastly more abstract and yet more simple. Further, this highly abstract idea is very useful. With it we can represent *continuous* change, as the growth of a tree with time, or the change of volume with temperature.

By illustrating the same tendency to abstraction in the case of the concepts of space and time Professor Lewis brings us right to the heart of modern physical problems. The space of Euclid is a highly refined concept, although it was for long taken not only as a description of actual physical space, but as an account of the properties of any imaginable space. We now know that it is one abstraction among many, and that it is merely a question of convenience which abstraction we use to describe the actual world. Professor Lewis describes some of the remarkable modern geometries that have been invented, particularly two that have been discussed by himself and Professor Wilson. The more important of these, the geometry of asymptotic rotation, when applied to the real world, gives us the special theory of relativity. It becomes clear that the difficulties of pre-relativity physics were due to the assumption of a less relevant geometry. On Newton's scheme velocities are added together according to the simple rules of arithmetic; the new geometry shows that velocities add together in such a way that, however many be taken, their sum can never exceed a certain limiting velocity —the velocity of light. All this, of course, has been well known since Minkowski first stated it, but Professor Lewis, beginning by giving us, as it were, several geometries to choose from, has brought the purely conventional element in scientific theories into admirable prominence. The more complicated geometry assumed by Einstein in his general theory cannot be so simply described, but Professor Lewis succeeds in giving a clear idea of the theory in its geometrical aspect. He stresses the extreme minuteness of the departures from "flat" geometry which are necessary to explain the phenomena of gravitation. And yet gravitation, although conditioned by such minute changes, is a very important fact about the world.

Having discussed relativity theory, Professor Lewis proceeds to quantum theory, and here, to the scientific reader, is the most fascinating part of his book. It is well known that the "interference" phenomena of light offer extraordinary difficulties to quantum theory. Professor Lewis suggests a solution. The technical account of this solution has already appeared. In this volume Professor Lewis tries to give, in simple language, the gist of the matter. It is nothing less than a complete revision in our notions of time and of cause and effect. We must assume, for instance, that we can affect the course of past events. If we can assume this we shall find that "certain inconsistencies between prevailing physical ideas and the geometry which so admirably interprets the kinematics of relativity are removed." This may seem a large concession to make in order to preserve a geometry. According to this geometry any two objects that exist on the path of the same light ray are in "virtual contact." But, Professor Lewis goes on: "I have spoken of virtual contact as distinguished from ordinary contact, but I do not wish to imply that it is any less a physical contact in the one case than in the other. I claim that my eye touches a star as truly as my finger touches this table." And the eye, which has been in existence only a few years, must be assumed to influence the original emission from the star, which may have occurred thousands of years ago. It is evident that this theory is one of the most startling that even modern physics has

Publishers "Description of The Realm of Mind by F. J. E. Woodbridge, Columbia Univ. Press 1926.

"The author has contented himself with taking 'thinking' as a natural event, and letting the consequences take care of themselves'. The conclusions he has arrived at are that 'mind' as a logical structure of existence is antecedent to 'thinking', and that our 'thinking' as 'individuals is a bodily activity 'congruent with that structure'. The preface is concluded with the saying that 'we describe 'matter' in figures of speech, because the figure of speech is what 'matter' indestructibly is'.

One of the major difficulties about providing for old age is the matter of pride in economic status, which makes a man unwilling to accept a position which would really provide him with food, clothing & lodging. A man could continue to earn something up to time of great feebleness. ~~E. g. or~~ Some possible jobs for old age, – nursing little children, running an elevator, doorkeeper, polishing shoes, stencil work, parts of janitor work, night watchman in certain types of bldgs, jobs involving sorting of papers as in certain printing or book binding establishments, selling books or newspapers, a magazine stand, certain semi-automatic machine tending jobs, (cf. Ford plants), certain gardening jobs.

This bears on X's exhortation re the morrow, also on problem of insurance & providing for wife & child. Perhaps running calculating machine. Applies also to women

Ways by which to Realise the Divine in every creature & thing

1. Study its similarities to us in feeling (à la J.C. Bose) in structure, in physiology & modes of existence, in function
2. Interdependence of all life & things & elements
3. Geometrical & atomic composition & wave ~~length~~ motion
4. Seeing beauty in all - microscope, etc
5. Life in all
6. In all such qualities as courage, perseverance,

7. Wonder in all.

Stokes says we do not "live in the world" but ~~that~~ the only world we know lives in us. A necessary result of his doctrine of experience as the basic, primary reality.

Quotations from Chuang Tsü - Sacred Books of the East. Vol 39. p189

"The Great Tao does not admit of being praised. The great argument does not require words. Great Benevolence is not (officiously) benevolent. Great Disinterestedness does not vaunt its humility. Great Courage is not seen in stubborn bravery." --- "The sage cherishes his views in his own breast, while men generally state theirs argumentatively, to show them to others. Hence we have the saying, 'Disputation is a proof of not seeing clearly'."

"The Tao that is displayed is not the Tao. Words that are argumentative do not reach the point. Benevolence that is constantly exercised does not accomplish its object. Disinterestedness that vaunts its purity is not genuine. Courage that is most stubborn is ineffectual. These five seem to be round (and complete), but they tend to become square (and immovable). Therefore the knowledge that stops at what it does not know is the greatest.

"The sagely man does not occupy himself with worldly affairs. He does not put himself in the way of what is profitable, nor try to avoid what is hurtful; he has no pleasure in seeking (for anything from anyone); he does not care to be found in (any established) Way; he speaks without speaking; he does not speak when he speaks; thus finding his enjoyment outside the dust and dirt (of the world)."

p. 198. "There is a limit to our life, but to knowledge there is no limit. With what is limited to pursue after what is unlimited is a perilous thing; and when, knowing this, we still seek the increase of our knowledge, the peril cannot be averted. There should not be the practice of what is good with any thought of the fame (which it will bring), nor of what is evil with any approximation to the punishment (which it will incur):— an accordance with the Central Element (of our nature) [$\overset{\text{rmy}}{\text{Tao}}$] is the regular way to preserve the body, to maintain the life, to nourish our parents, and to complete our term of years." - - -

p. 204. "The perfect men of old first

had (what they wanted to do) in themselves, and afterward they found (the response to it) in others. If what they wanted in themselves was not fixed, what leisure had they to go and interfere with the proceedings of any tyrannous man?" --- "Virtue is dissipated in (the pursuit of) the name for it, and wisdom seeks to display itself in the striving with others. In the pursuit of the name men overthrow one another; wisdom becomes a weapon of contention. Both these things are instruments of evil, and should not be allowed to have free course in one's conduct. Supposing one's virtue to be great and his sincerity firm, if he do not comprehend the spirit of those (whom he wishes to influence); and supposing he is free from the disposition to strive for reputation, if he do not comprehend their minds; — when in such a case he forcibly insists on benevolence and righteousness, setting them forth in the strongest and most direct language, before the tyrant, then he, hating (his reprover's) possession of those excellences, will put him down as doing him injury. He who injures others is sure to be injured by them in return."

--- "Freedom from all preoccupation; - such freedom is the fasting of the (Tao) mind". [To fast with the mind] - "Maintain a perfect unity in every movement of your will. You will not wait for the hearing of your ears about it, but for the hearing of your mind. You will not even wait for the hearing of your mind, but for the hearing of the spirit. Let the hearing (of the ears) rest with the ears. Let the mind rest in the verification (of the rightness of what is in the will). But the spirit is free from all pre-occupation and so waits for (the appearance of) things." - - -

-- ~~"In acting after the manner of~~

-- "I tell you that you can enter and be at ease in the enclosure (where he [the tyrant or ruler] is), and not come into collision with the reputation (which belongs to him). If he listen to your counsels, let him hear your notes; if he will not listen, be silent. Open no (other) door; employ no other medicine; dwell with him (as with a friend) in the same apartment, and as if you had no other option, and you will not be far from success in your object. Not to move a step is easy; to walk without treading on the ground is difficult. In acting after the manner of men, it is easy to fall into hypocrisy; in acting after the manner of Heaven, it is difficult to play the hypocrite.

p. 239-4 -- The sagely man has that in which his mind finds its enjoyment, and (looks on) wisdom as (but) the shoots from an old stump; agreements with others are to him but so much glue; kindnesses are (but the arts of) intercourse; and great skill is (but as) merchants' wares. The sagely man lays no plans; – of what use would wisdom be to him? He has no cutting and hacking to do; – of what use would glue be to him? He has lost nothing; of what use would arts of intercourse be to him? He has no goods to dispose of; – what need has he to play the merchant. ... Since he receives (his) food from Heaven, what need has he for anything of man's (devising).

He has the bodily form of man, but not the passions and desires of (other) men. ... Being without the passions and desires of men, their approvings and disapprovings are not to be found in him. ... What I mean when I say that he is without these "[passions and desires]" is, that this man does not by his likings and dislikings do any inward harm to his body;— he always pursues his course without effort, and does not (try to) increase his (store of) life'. Hui-tze rejoined, 'If there were not that increasing of (the amount) of life, how would he get his body?' Kwang-tze said, 'The Tâo gives him his personal appearance (and powers); Heaven gives him his bodily form; and he does not by his likings or dislikings do any internal harm to his body. But now you, Sir, deal with your spirit as if it were something external to you, and subject your vital powers to toil.

p 343, 355-6 – 363, 365-6 .. vol 40 pp 24
59, 66, 87-8, 115, -117

Ramachandran's favorite authors in English are (1) Thomas Hardy, (2) Dostoevsky, (3) Dickens.

Quotations from A N Whitehead's Science and the Modern World, Camb. Univ Press. (Lowell Lectures 1925)

"The difficulties of philosophy in respect to space and time are founded on the error of considering them as primarily the loci of simple locations. ... Each volume of space, or each lapse of time, includes in its essence aspects of all volumes of space, or of all lapses of time." -- "Intellectual climate".

--"The evolution, during the 17th century, of the scheme of scientific ideas which has dominated thought ever since. It involves a fundamental duality, with *material* on the one hand, and on the other hand *mind*. In between there lie the concepts of life, organism, function, instantaneous reality, interaction, order of nature, which collectively form the Achilles heel of the whole system."

.. "Romantic ruthlessness is no nearer to real politics, than is romantic self abnegation."

~~Between~~ The corpuscular and wave theories of light are contradictory.-- "Scientists have to leave it at that, and wait for the future, in the hope of attaining some wider vision which reconciles both. .. ~~there~~,-- The clash is a sign that there are wider truths and finer perspectives within which a reconciliation of a deeper religion and a more subtle science will be found." -- "Science is concerned with the general conditions which are observed to regulate physical phenomena; whereas religion is wholly wrapped up in the contemplation of moral and aesthetic values. -- What one side sees, the other misses; and vice versa."

"A clash of doctrines is not a disaster – it is an opportunity. -- "In formal logic, a contradiction is the signal of a defeat; but in the evolution of real knowledge it marks the first step in progress toward a victory. This is one great reason for the utmost toleration of variety of opinion. Once and forever, this duty of toleration has been summed up in the words, 'Let both grow together until the harvest'. The failure of Christians to act up to this precept, of the highest authority, is one of the curiosities of religious history." --- "An unflinching determination to take the whole evidence into account is the only method of preservation against the fluctuating extremes of fashionable opinion."

--- "On the whole, during many generations, there has been a gradual decay of religious influence in European civilization. Each revival touches a lower peak than its predecessor, and each period of slackness a lower depth. The average curve marks a steady fall in religious tone. In some countries the interest in religion is higher than in others. But in those countries where the interest is relatively high, it still falls as the generations pass. Religion is tending to degenerate into a decent formula wherewith to embellish a comfortable life. A great historical movement on this scale results from the convergence of many causes. I wish to suggest two of them which lie within the scope of this chapter for consideration.

"In the first place, for over two centuries religion has been on the defensive, and on a weak defensive. The period has been one of unprecedented intellectual progress. In this way a series of novel situations have been produced for thought. Each such occasion has found the religious thinkers unprepared. Something, which has been proclaimed as vital, has finally, after struggle, distress, and anathema, been modified and otherwise interpreted. The next generation of religious apologists then congratulates the religious world on the deeper insight which has been gained. The result of the continued repetition of this undignified retreat, during many generations, has at last almost entirely destroyed the intellectual authority of religious thinkers. ---

'Religion will not regain its old power until it can face change in the same spirit as does science. Its principles may be eternal, but the expression of those principles requires continual development.

---Theologians "dared not modify, because they shirked the task of disengaging their spiritual message from the associations of a particular imagery:

--- "So far my point has been this: that religion is the expression of one type of fundamental experiences of mankind: that religious thought develops into an increasing accuracy of expression, disengaged from adventitious imagery; that the interaction between religion and science is one great factor in promoting this development.

"I now come to my second reason for the modern fading of interest in religion. This involves the ultimate question which I stated in my opening sentences. We have to know what we mean by religion. The churches, in their presentation of their answers to this query, have put forward aspects of religion which are expressed in terms either suited to the emotional reactions of bygone times or directed to excite modern emotional interests of nonreligious character. What I mean under the first heading is that religious appeal is directed partly to excite that instinctive fear of the wrath of a tyrant which was inbred in the unhappy populations of the arbitrary empires of the ancient world, and in particular to excite that fear of an all-powerful arbitrary tyrant behind the unknown forces of nature. This appeal to the ready instinct of brute fear is losing its force. It lacks any directness of response, because modern science and modern conditions of life have taught us to meet occasions of apprehension by a critical analysis of their causes and their conditions. Religion is the reaction of human nature to its search for God. The presentation of God under the aspect of power awakens every instinct of modern critical reaction. This is fatal; for religion collapses unless its main positions command immediacy of assent. In this respect the old phraseology is at variance with the psychology of modern civilizations. This change in psychology is largely due to science, and is one of the chief ways in which the advance of science has weakened the hold of the old religious forms of expression. The non-religious motive which has entered into modern religious ~~thought~~, is the desire for a comfortable organization of modern society. Religion has been presented as valuable for the ordering of life. Its claims have been rested upon its function as a sanction to right conduct. Also the purpose of right conduct quickly degenerates into the formation of pleasing social relations. We have here a subtle degradation of religious ideas, following upon their gradual purification under the influence of keener ethical intuitions. Conduct is a by-product of religion – an inevitable by-product, but not the main point. Every great religious teacher has revolted against the presentation of religion as the mere sanction of rules of conduct. Saint Paul denounced the Law, and Puritan divines spoke of the filthy rags of righteousness. The insistence upon rules of conduct marks the ebb of religious fervour. Above and beyond all things, the religious life is not a research after comfort. I must now state, in all diffidence, what I conceive to be the essential character of the religious spirit.

"Religion is the vision of something which stands beyond, behind, and within, the passing flux of immediate things: something which is real, and yet waiting to be realized; something which is a remote possibility, and ~~that~~ yet the greatest of present facts; something that gives meaning to all that passes, and yet eludes apprehension. something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest.

"The immediate reaction of human nature to the religious vision is worship. Religion has emerged into human experience mixed with the crudest fancies of barbaric imagination. Gradually, slowly, steadily, the vision recurs in history under nobler form and with clearer expression. It is the one element in human experience which persistently shows an upward trend. It fades and then recurs. But when it renews its force, it recurs with an added richness and purity of content. The fact of the religious vision, and its history of persistent expansion, is our one ground for optimism. Apart from it, human life is a flash of occasional enjoyments lighting up a mass of pain and misery, a bagatelle of transient experience.

"The vision claims nothing but worship; and worship is a surrender to the claim for assimilation, urged with the motive force of mutual love. The vision never overrules. It is always there, and it has the power of love presenting the one purpose whose fulfilment is eternal harmony. Such order as we find in nature is never force - it presents itself as the one harmonious adjustment of complex detail. Evil is the brute motive force of fragmentary purpose, disregarding the eternal vision. Evil is overruling, retarding, hurting. The power of God is the worship He inspires. That religion is strong which in its ritual and its modes of thought evolves an apprehension of the commanding vision. The worship of God is not a rule of safety — it is an adventure of the spirit, a flight after the unattainable. The death of religion comes with the repression of the high hope of adventure."

Apropos of professionalism and specialization he says -- "Each profession makes progress, but it is progress in its own groove. Now to be mentally in a groove is to live in contemplating a given set of abstractions. The groove prevents straying across country, and the abstraction abstracts from something to which no further attention is paid. But there is no groove of abstractions which is adequate for the ~~conception of~~ comprehension of human life. Thus in the modern world, the celibacy of the medieval learned class has been replaced by a celibacy of the intellect which is divorced from the concrete contemplation of the complete facts."

--

"The methodology of reasoning requires the limitations involved in the abstract. Accordingly, the true rationalism must always transcend itself by recurrence to the concrete in search of inspiration. A self-satisfied rationalism is in effect a form of anti-rationalism. It means an arbitrary halt at a particular set of abstractions. That was the case with science."

~~"It may be that civilization will never recover from the bad climate which enveloped the introduction of machinery.~~

-- "The abstractions of political economy, which are in fact the abstractions in terms of which commercial affairs are carried on. Thus all thought concerned with social organization expressed itself in terms of material things and of capital. Ultimate values were excluded. They were politely bowed to, and then handed over to the clergy to be kept for Sundays. A creed of competitive business morality was evolved, in some respects curiously high; but entirely devoid of consideration for the value of human life. The workmen were conceived as mere hands, drawn from the pool of labor. 16

God's question, men gave the answer of Cain — "Am I my brother's keeper?"; and they incurred Cain's guilt. This was the atmosphere in which the industrial revolution was accomplished in England, and to a large extent elsewhere. The internal history of England during the last half century has been an endeavor slowly and painfully to undo the evils wrought in the first stage of the new epoch. It may be that civilization will never recover from the bad climate which enveloped the introduction of machinery. This climate pervaded the whole commercial system of the progressive northern European races. It was partly the result of aesthetic errors of Protestantism and partly the result of scientific materialism, and partly the result of the natural greed of mankind, and partly the result of the abstractions of political economy....

" ~~But~~ There is another side to this picture of the possibilities of decadence. At the present moment a discussion is raging as to the future of civilization in the novel circumstances of rapid scientific and technological advance. The evils of the future have been diagnosed in various ways, the loss of religious faith, the malignant use of material power, the degradation attending a differential birth rate favouring the lower types of humanity, the suppression of aesthetic creativeness. Without doubt, these are all evils, dangerous and threatening. But they are not new. From the dawn of history, mankind has always been losing its religious faith, has always suffered from the malignant use of material power, has always suffered from the infertility of its best intellectual types, has always witnessed the periodical decadence of art.

p. 294.

Says the Sufi, Rumi, "To win other people's hearts is the greatest pilgrimage; and one heart is worth a thousand Ka'bahs. Ka'bah is a mere cottage of Abraham, but the heart is the very home of God." ... The Sufi holds that the mere transformation of the will or understanding will not bring peace; we should bring about the transformation of both by a complete transformation of feeling, of which will and understanding are only specialised forms. His message to the individual is – 'Love all, and forget your own individuality in doing good to others.'" – Iqbal's 'Development of Metaphysics in Persia'

Spirit of Islam - Ameer Ali

p. 153. "The primary aim of the new Dispensation (Islam) was to infuse or revive in the heart of humanity a living perception of truth in the common relations of life. 'The moral ideal of the new gospel — ... was set in the common sense of duty and the familiar instances of love.

"'Be kind to kindred and servants, orphans and the poor; speak righteously to men, pray, and pay alms.' -- 'give of that which hath been given you before the day cometh when there shall be no trafficking, nor friendship nor intercession.' -- 'make not your alms void by reproaches or injury'. -- "there is no beast on earth", says the Koran, 'nor bird which flieth with its wings, but the same is a people like unto you — unto the Lord shall they return'."

"The true saint," said Abú Sa'íd, "goes in and out amongst the people and eats and sleeps with them and buys and sells in the market and marries and takes part in social intercourse, and never forgets God for a single moment."

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Jackson

Eddington Theory of Rel'y & influ on Sci
- thought. Ox U P. 2/s. 1922

A.N. Whitehead Concept of Nature 4/6 Camb Pr.
1920 -

A.C. Benson - Training of Imagination in
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Nicholson R.A. Studies in Islamic Mysticism

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vol II Practical mgmt of Bees 15/.

Cowan T.W. British Beekeepers Guide Book
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Duggar B.M. How to grow Mushrooms
O. Judd $2 1915
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Alice M Moore Chinese Recipes (Letters) $1.50 Doubleday
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Waters Mrs W.G. - The Cook's Decameron $2 Brentanos. 2/6 Dent
1920

George Flora A. - Vegetarian Cookery $1.25
Longmans
C S Senn How to Cook Vegetables 2/6 Foods & Cookery
Pub Agency
Gillmore M. Meatless Cookery. $2. Dutton
Leyel Mrs C F. - Green Salads & Fruit Salads
1/6 Routledge 1925
Suzanne Alf. A Book of Salads.
1/6 Food & Cookery Pub Agency

By Dr Marie Stopes
"Sex & the Young" - The Gill Publ Co.
3-4 Paul Bakehouse
Court, E.C.4. 6/6 net

"The Human Body" - Same publisher. 6/6 net

St Catherine of Siena - E G Gardner 16/ Dent
St C of S. as seen in her Letters 6/ Dent.
" " " " Dialogue of. tr A. Thorold. 6/ Paul.

D. T. Suzuki - Outlines of
Mahayana Buddhism
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Law. B. W.: ~~ed.~~ "Serious Call"
Vol IV of his works. 7/6
ed by G. Moreton.
Setley, Brockenhurst
also in Everyman Ser.

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The Booklovers Resort,
Taikad, Trivandrum,
S. India.

V.S. Swaminathan, Madura

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Agency, 15 Shukrawar,
Poona City.

The Standard Bookstall, Quetta

The Hyderabad Book Depot
Chaderghat, Hyderabad (Deccan)

R.S. Gondhalekar's Book Depot
Budhwar Chowk, Poona City

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R. A. Vaughan –
Hours with the mystics
7/6 Routledge '05.
Extracts from oriental, Persian,
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New Church Union
(Swedenborgian) Boston

The Review of Nations, ed. Felix Valyi
No 1. Jan 1927. Monthly. $10. per yr. Single copy $1.
1. Banque de Paris & des Pays Bas.
6 Rue de Hollande Geneva
Rev. of Nations Publ. Co. Geneva. 160 pp each.

Rotapfel Verlag, Zurich, Switzerland, published R. Rolland's Life of Gandhi.

"Itinerary of a Breakfast" by J. H. Kellogg
$1.75 Modern Medicine Publ. Co
N. Washington Ave., Battle Creek, Mich.,
Dept. G. H. Postage 10¢ in U.S.
Also from same publisher – "Battle Creek Health Training"

"Increased Production" by E. Lipson.
World of Today Series Oxford Press. Rs 1/14

To offend a little child is to violate its sense of unity, to split its consciousness (cf. ~~Okakura~~ Suzuki article on p 187 supra), and therefore to do great wrong. No wonder X called down woe upon the offender. cf. also p. 315 of this note book. Cf. X's corresponding description of the happiness in Heaven over the repentence of only one sinner. The importance of the individual more than quantitative – transcends space + quantitative ideas.

Some time write an article on 'alumina & malaria.

Consider, apropos of Suzuki's article, the effect of science on the tendency ~~of the~~ to split the individuals' consciousness. It is on this ground chiefly that science is dangerous in education. Probably this has had much to do with the mistakes of the West. Work this out in teaching problem.

"Alone are the false virtues of which a man is proud and afraid to lose – true virtues cannot be lost for they are the attributes of a full-grown soul, and he who has once attained to manhood cannot again become a child." – –

– – "Though apt were the precept, 'O lovers, purify your passions!', yet also apt is the stranger precept, 'O lovers purify your chastity'."

Quote from "The Way of the Childish"
by Shri Advaitacharya – London, Kegan Paul Rs 1/12

The first of this throws light on Nietzsche's phrase "beyond good and evil".

Referring back to the quotation on p.322 of this note book, the terms *objective* and *subjective* mean and imply a state of divided consciousness. Both birth and death, as events, are bounds to a limited state of being, of a four-dimensional existence. What we call "life" is the aspect of existence of an organism possible within those limits. But we can transcend them now. The term "death" or "deadness" is also sometimes used to indicate a *state*.

Do we "live along" the time coordinate merely because we can *move* our attention back and forth on it or in it, just as animals can move along the other 3 dimensions? Is the difference between the movement of plants and animals only one of degree (extent + rate) limited according to the species; or is it partly in a condition of mind or (especially man) consciousness whereby animals are aware of their movement in or along time (or of time itself) while plants are not aware of time.

Stokes says we dont live in the world, but the only world which we know lives in us. A necessary result of his doctrine of experience as the basic primary reality (?).

H. Poincaré defines Chance as the perceptible effect of a cause too small, too distant, or too complex to be noticed -

---

A. N. Whitehead - "Science & the Modern World": - "Men can be provincial in time as well as in ~~space~~ place. We may ask ourselves whether the scientific mentality of the modern world in the immediate past is not a successful example of such provincial limitation."

--- "Mathematics is the science of the most complete abstractions to which the human mind can attain"

--- "We are entering upon an age of reconstruction, in religion, in science, and in political thought

March 14. Virtues are not good in and of themselves, in the ultimate analysis. They are the inevitable byproducts of the loving soul in its work of ~~strength and~~ helping to bring the K. of G. to earth, — just as skill is the inevitable product of rightly directed habitual physical action. R.R.G.

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Rs 6-14-0

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name of Bengali school book

gainvillea
Splendens (Spectabiles)

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Long quotations fr. J. W. N. Sullivan's "Aspects of Science" pp. 92-124, 131-153.
Coomaraswamy's "Dance of Siva" 25-35, 45-51,
Speeches of Mohammed, - Lane Poole, pp. 63-65, 72-83
Romain Rolland on Shakespeare pp. 4-12
Suzuki on Buddha's doctrine of Enlightenment & Ignorance 187-222

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